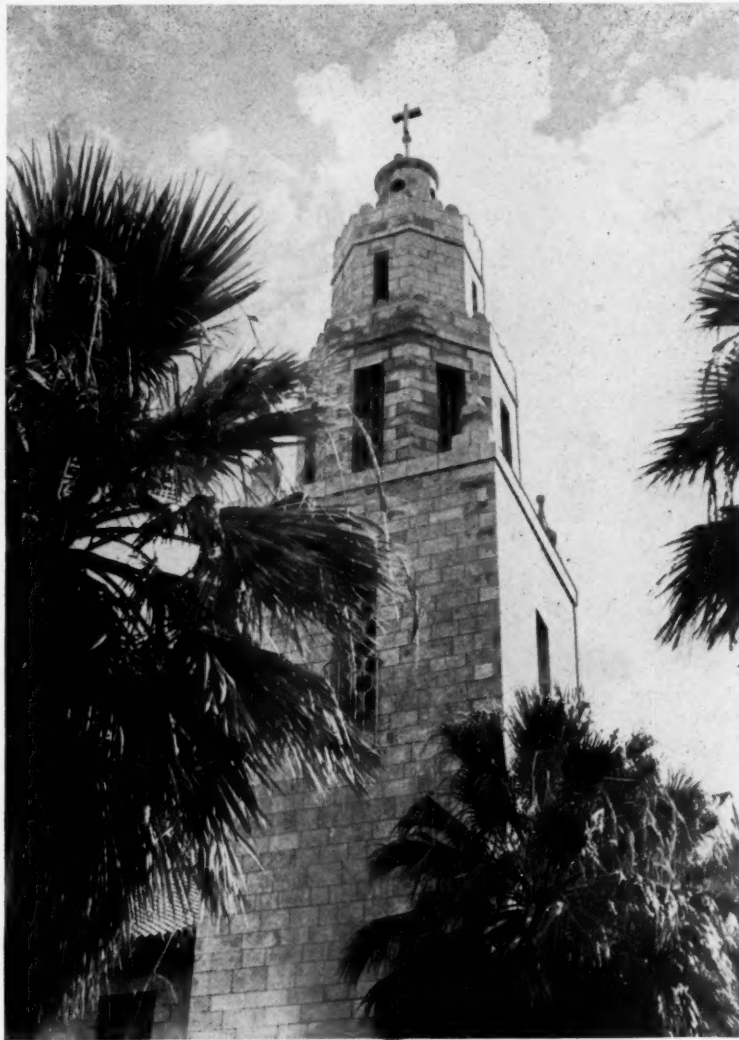


Sixteenth Year of Publication

■ CHURCH ■ MANAGEMENT



TOWER OF FIRST PRESBYTERIAN CHURCH, "THE CHAPEL OF THE PALMS"
PHOENIX, ARIZONA

FEBRUARY
1 9 4 0

VOLUME XVI
NUMBER FIVE

Advertisers' Index

Page

A

American Seating Co.	261
American Sunday School Union	264
Appleton-Century Co., D.	272
Architectural Bronze & Aluminum Corp.	293
Arrow Letter Service	292
Art Bronze Co.	271
Ashtabula Sign Co.	283
Austin Organs, Inc.	281

B

Baptista Film Laboratory, C. O.	295
Bible Poster Stamp Co.	286
Biglow-Main-Excell Co.	291
Broadman Press	274

C

Central University	293
Chicago Theological Seminary, The	246
Christian Art Studio	277
Christian Publication	264, 277, 279
Church Attendance, Inc.	291
Church Management	284, 297
Church Members Relief Ass'n.	281
Church World Press, Inc.	277, 287, 296
Clarín Mfg. Co.	292
Clark Co., Inc., W. L.	292
Clergy Cross Emblem Co., The	283
Cokesbury Press	273
Collegiate Cap & Gown Co.	292
Cotrell & Leonard	277
Cox Sons & Vining	294

D

Deagan, Inc., J. C.	287
De Long and De Long	285
De Long Furniture Corp.	294
De Moulin Bros. & Co.	277, 289
Dry Hotels	297

E

Everett Piano Co.	3rd Cover
Evangelical Press, The	279

F

Finnish Relief Fund, Inc.	Back Cover
Flanagan & Biedenweg	297
Fortuny's, Publishers	294

G

Good, Inc., Carroll	277
Goodenough & Woglom Co.	283, 285, 294

H

Hall, Inc., J. M.	246
Harper & Brothers	275
Heyer Corporation	246
Higley Printing Co., The	296
Home Novelties Co.	286
Homiletic Digest	290
Hope Publishing Co.	289

I

Ideal Pictures Corp.	295
Individual Communion Service Co.	295

J

Judson Press, The	275
-------------------	-----

K

Kaufmann, Inc., Ernst	276
Keck, Henry—Stained Glass Studio	297
Koehler Blue Signs	293
Kundtz Company, The Theodor	266
(Turn to third cover)	

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CHURCH MANAGEMENT DIRECTORY FOR 1938

New readers to "Church Management" who wish to secure copies of the 1938 Directory to keep a complete file of these valuable annuals as published may still secure them. One hundred copies have been made available (postpaid) at 25 cents, cash or stamps. There is little duplication of material with the 1939 volume and makes a splendid source and study book. Address "Church Management," Auditorium Building, Cleveland, Ohio.

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October 22, 1933.

* * *

"Germany neither intends nor wishes to interfere in the internal affairs of Austria, to annex Austria, or to conclude an Anschluss." March 16, 1935.

* * *

"Germany has concluded a non-aggression pact with Poland which is more than a valuable contribution to European peace, and she will adhere to it unconditionally. . . . We recognize the Polish State as the home of a great patriotic nation with the understanding and the cordial friendship of candid nationalists." March 16, 1935.

* * *

"Germany is the bulwark of the West against Bolshevism, and, in combating it, will meet terror with terror and violence with violence."

November 29, 1935.

* * *

"We have no territorial demands to make in Europe." March 7, 1936.

* * *

"The German people do not wish to continue waging war to readjust frontiers. Each readjustment is brought by sacrifices out of proportion to what is to be gained." March 15, 1936.

* * *

"There are two worlds. In Bolshevik Russia there is devastation, grim murder and ruin. Here is laughter, happiness and beauty."

November 13, 1937.

* * *

"Germany is a guarantor of peace because she warns all those who from Moscow endeavor to set the world in flames." September 10, 1937.

* * *

"We have assured all our immediate neighbors of the integrity of their territory as far as Germany is concerned. That is no hollow phrase; it is our sacred will." September 26, 1938.

* * *

"Only the war-mongers think there will be a war. I think there will be a long period of peace." January 30, 1939.

* * *

"I have never ceased to uphold the view that the necessity of a free access to the sea for the Polish State cannot be ignored." April 28, 1939.

* * *

"I will not war against women and children. I have ordered my air force to restrict itself to attacks on military objectives." September 1, 1939.

INTRODUCTION by CHARLES S. MACFARLAND, D. D.

—and the Other Mary

By P. G. S. HOPWOOD, Ph. D.

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TABLE of CONTENTS

FEBRUARY, 1940

Lent and Easter	Page
Evangelism That Produces—Edward Small.....	260
Simultaneous Evangelism—Milton B. Crist.....	260
Memorial Service Is a Splendid Easter Ministry.....	267
Seasonal Sowing—W. Refus Rings.....	282
Worship and Service	
A Pattern of Worship.....	250
Important Qualities for a Hymn—Caroline Parker.....	262
Seven Types of Sunday Evening Services—E. P. Thorne.....	265
Worship Suggestions for Race Relationship Sunday.....	289
Church Building Maintenance	
When We Heard the Music We Bought the Organ—R. N. D. Yoak.....	249
From Confusion to Chapel—Roland E. Turnbull.....	251
Church Administration	
The Philosophy of Christian Stewardship—Mark A. Dawber.....	248
Richmond, Indiana, Observes Religious Emphasis Month.....	259
No Funeral Today (Financial Drama)—Arthur L. Rice.....	270
Newspaper Page Promotes Church Attendance.....	280
Sunday Evening Fellowship Club.....	292
Every Minister May Have an Assistant.....	294
The Minister	
Ministerial Oddities—Thomas H. Warner.....	246
Do's and Don'ts for Ministers—Joseph R. Sizoo.....	268
Ministers' Vacation Exchange.....	272
Minister as a Peace Disturber—Arthur L. H. Street.....	258
The Minister's Wife	
This Thing Called Love—J. W. G. Ward.....	257
Hobby Tea Draws Hundreds—Martha J. Atkinson.....	286
Homiletic Material	
Palms in the Dust (Sermon)—Orva Lee Ice.....	253
My Preaching Plan—Donald R. Kring.....	284
Sermon Scrap Book—Paul F. Boller.....	288
Illustrative Diamonds.....	289-290-291
Changing World	
Hits From Hitler.....	243
Cremation of the Dead—Thomas H. Warner.....	255
Religion in Cartoon.....	248, 255, 282
Religious News.....	264, 283, 285, 287, 291, 293, 297
Books	
Reviews of New Books.....	273-274-275-276-277-278-279
Viewing the Parish Through the Eyes of Experience.....	279
Readers' Comments	
They Say.....	285
Editorials	
Is the New Deal Against Religion?—Is Anything Worth Fighting For?—"Rev." Dies Hard.....	247, 298

THE EDITOR'S DRAWER



Church Voice an Echo

If you are near a library which can afford to pay \$10.00 per year to make *Fortune* available to its readers we suggest that you get the January, 1940 issue and read the article on the failure of church leadership in war times.

It says something that we have been saying in recent issues of *Church Management*, but says it much more effectively. It is that the church is simply following the mind of business in 1939 as it did in 1914. In the earlier year business wanted war, so the church blessed war; in 1939 business wants the United States to keep out of the war so the church shouts: "Keep America out of war."

"The flock is leading the shepherd," then as now says *Fortune*. And it adds:

"The voice of the church, today, we find, is the echo of our own voices."

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.

Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio, William H. Leach, Editor.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Chicago

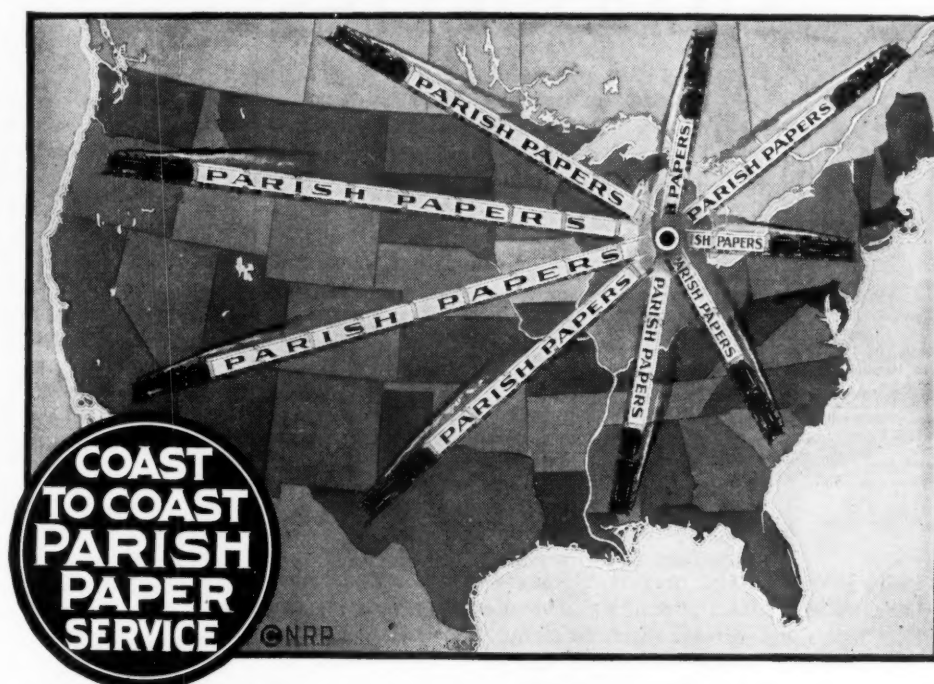
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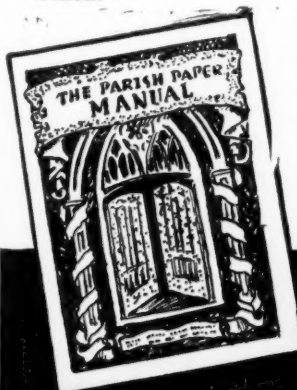
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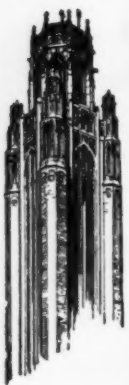
Like dark sails across the sunset sky, silhouettes of summer memory, are the days of spiritual renewal, the days of Lenten meditation. Against the crowded pattern of the year, they stand, sharply outlined in their deeper meaning.

To thousands of Christian men and women the entire world over TODAY brings a special message during the Lenten season, helping them more than before to set apart this period for personal devotion. And to others, meeting TODAY for the first time, it brings a fuller, richer understanding of the spiritual life and starts them on a year-round habit of daily personal devotions.

Daily Bible readings, prayers, messages of comfort and hope have made TODAY'S monthly message mean new inspiration, new religious experience to many. For you, if you use it during the Lenten season, it will leave this Easter silhouetted against the year as a time of great spiritual refreshment.

TODAY 5 cents a copy; 60 cents a year. Send for sample copies to 925-M Witherspoon Building, Philadelphia.

TODAY FOR LENT



"THIS NATION UNDER GOD" - -

These words of Lincoln form the title of a new book on how democracy and religion are related in American life, just written by Arthur E. Holt, our professor of Social Ethics. This timely and stimulating work is commended to preachers and others concerned over the social and religious tendencies of today. (Order from your bookstore.)

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**CHURCH MANAGEMENT
DIRECTORY**
For 1939 - 1940
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July 1, 1940

Ministerial Oddities

Collected by
Thomas H. Warner

Ancestry

An American church, several of whose members were millionaires, was considering giving a call to an Edinburgh minister. An elder of the American church sent a list of questions to a high Edinburgh official. He considered one of the questions improper and impertinent. It was, "Does he belong to a good family?" The official replied, "He belongs to the class which has produced most of Scotland's greatest men."

* * *

Adaptability

A new Lectionary of the Church of England was prepared in 1865. A clergyman wrote to Bishop Wilberforce, "I am thankful that I have seven more years in which I can continue my ministry in the church, at the end of which I will, sooner than use the mutilated Bible, cheerfully go to prison." But at the end of the seven years he said, "Here endeth the old Lectionary." And at the next service he began to use the new one.

Fidelity

Pastor David Tate was a native of Glasgow. At the age of seventeen he was the manager of a large business. In 1886 he had a desire to become a minister. So he went to London, saw Mr. Spurgeon and was admitted to the Pastors' College. He studied there during the "Down-grade Controversy." When the time came for the organization of the Pastors' College Evangelical Association, Mr. Tate affixed his signature to the document, not in ink, but in his own blood.

* * *

Rev. John Leach, pastor of a church in Oxford, England, was sentenced to seven days' imprisonment for non-payment of the district rate, which included a quota for educational purposes. He said he was prepared to suffer anything the magistrates imposed. He would never turn away from the vow he had given his father, which was to do what was right in the sight of God and man. He would not disgrace the motto of the martyrs, "Never take a step back." He had been a minister for thirty years, but he would never submit to pay a rate which taught children lies and made hypocrites of them.

* * *

Controversy

Dr. Chalmers and Dr. Stuart had a warm discussion about the Atonement. The longer they talked the more they seemed to differ. As Chalmers had an engagement, he moved off. Just as he was doing so, he said, "If you want my views read a tract (the title of which he mentioned), it exactly expresses my sentiments." "What," exclaimed Stuart, "that tract, why, I wrote it."

* * *

Versatility

The artist, T. Sidney Cooper, said that when he was a boy at Canterbury, he ran after a clergyman and asked him if he possessed such a thing as a knife. "Yes, my little man, what do you want?" was the answer. The boy whipped out a dozen pencils and the clergyman sharpened them all. When he was gone a spectator asked the boy, "Do you know who that was?" He replied, "No." He was told that it was the Archbishop of Canterbury.

* * *

At a curling match in Scotland, the minister was called upon to measure a disputed shot. He gave his decision in favor of the home team. The opposition captain exclaimed angrily, "Man Tam, yer minister wad cheat the evil one." Tam responded quietly, "Ay Jock, we just keep him for that purpose."

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVI
NUMBER 5
FEBRUARY, 1940

Is the New Deal Against Religion?

THERE seems to be a well organized propaganda which insists that the New Deal affront against the profit system is, also, an attack on religion. What is true in this charge?

First, there is little question but that the increased taxes levied by the New Deal is killing the income of churches, colleges and charitable institutions. Regardless of all of our teachings on stewardship, the greatest share of the money which has supported these institutions has come from the earnings of invested capital or from management.

Second, it is unquestionably true that the attack upon the capitalistic system has been offensive to many honest Christian men who have thought of life as a stewardship. They are men who have been generous to their employees and to the church. They have left memorials in forms of churches, libraries, hospitals and other institutions. Their years of age have been darkened by a new economic philosophy which has classified them with the 4 per cent who have dishonestly profited by the earnings of labor.

The New Deal has consistently broken down the concepts of thrift which are almost a part of our religious teaching. "Earn all you can, save all you can, give all you can," was the philosophy of John Wesley. It had become the philosophy of many religious people. The giving to churches has come from the thrifty. New Deal spending programs have, consciously or unconsciously, placed the emphasis on spending rather than saving and giving. The spending has gone into bright lights, night clubs, polo fields, recreational activities, but little for cultural or religious programs.

Closely associated with the breakdown of thrift is the breakdown of individual initiative. In the place of the philosophy which encourages one to work out his own destiny has come the one that the nation is rich and can support all. The ambition of many a youth is to get on the

public payroll where pay, which comes from taxes, is assured and the work not arduous. This is a serious thing in the wealth of the nation.

For these attacks on religion we can hold the New Deal responsible.

But there is another side to it. In its emphasis upon human rights the New Deal is a religious asset. The churches should cheer its efforts to give work to the needy and food to the hungry. They can wholeheartedly endorse its efforts to protect the toilers through unemployment insurance and retirement pensions. The ideals of its housing programs should find a sympathetic response in the heart of every churchman. The attempt to break down sectional distinctions is commendable. Many of these programs have been so thoroughly sold to the nation that regardless of what administration next comes into power they will be maintained.

President Roosevelt's peace overture to the Pope of Rome and the religious bodies has cheered the hearts of many. In some instances the things for which the New Deal has been fighting have been the social aims of the churches. Churchmen have felt that the president has erred both in strategy and sensitivity in not tying up his social reforms with religious idealism. This he has done in his latest peace program; it is genuinely welcomed. Here he has rightly gauged the dreams of religion and given his appeal a religious background. That he has not done so before is interpreted by some as meaning that he has lacked an appreciation of what modern Christianity, with its keen social conscience, is trying to accomplish. Perhaps, we have erred in not correctly reading the mind of the president.

Churches must face the new financial situation. They will have to look more and more to their inclusive membership for church support. The money of the future is not going to come from the wealthy. It should not be an

(Turn to page 298)

The Philosophy of Christian Stewardship

By Mark A. Dawber*

ANY philosophy of life to be Christian must be based upon the life and teaching of Jesus. Jesus was the embodiment of a philosophy of stewardship. He remains the world's greatest stewardship teacher. He was a stewardship of life, and as his precepts are embodied in human lives civilization advances.

The outstanding thing in the life of the Master was his sense of stewardship as against ownership—responsibility rather than rights. This was based upon a set of values that were new in the world. A new sense of divinity, as belonging to God, of having something of God within us. Because of this we must be careful not to put too much emphasis upon the stewardship teachings of the Old Testament. They are good and should be used, but they are based upon an entirely different set of values than those upon which Christian stewardship must be founded. Jesus had a profound sense of responsibility for himself—that he was an instrument in the hands of God to be used in the salvation of the world. This is the starting place in any philosophy of Christian stewardship.

Stewardship of Self

So too must it be with us. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. . . . Beloved, now are we the sons of God." "And if children, then heirs, (or stewards) of God, and joint heirs with Christ." We have inherited this divine stewardship. It is the consciousness of this value as inherent in ourselves that lends dignity, also humility, to life. Dr. Henry P. Van Dusen in his book, *In Quest of Life's Meaning*, says: "When a man comes face to face with Christ and with a vision of the life Christ believes it possible for him to lead, three things inevitably follow: the experience enormously purifies and elevates his own ideal of himself; it greatly intensifies his realization of how far short he is now falling of a decent approach to what he might be; it creates in him a great passion to bridge that gap—a passion that the man he is should become that man he has seen so clearly in the vision." This is the very essence of stewardship and the element most lacking, but the one most

needful in any philosophy of stewardship. The implications of this as the starting place are too evident to require much amplification, but it might be well to state them briefly because of their bearing upon everything else we shall present.

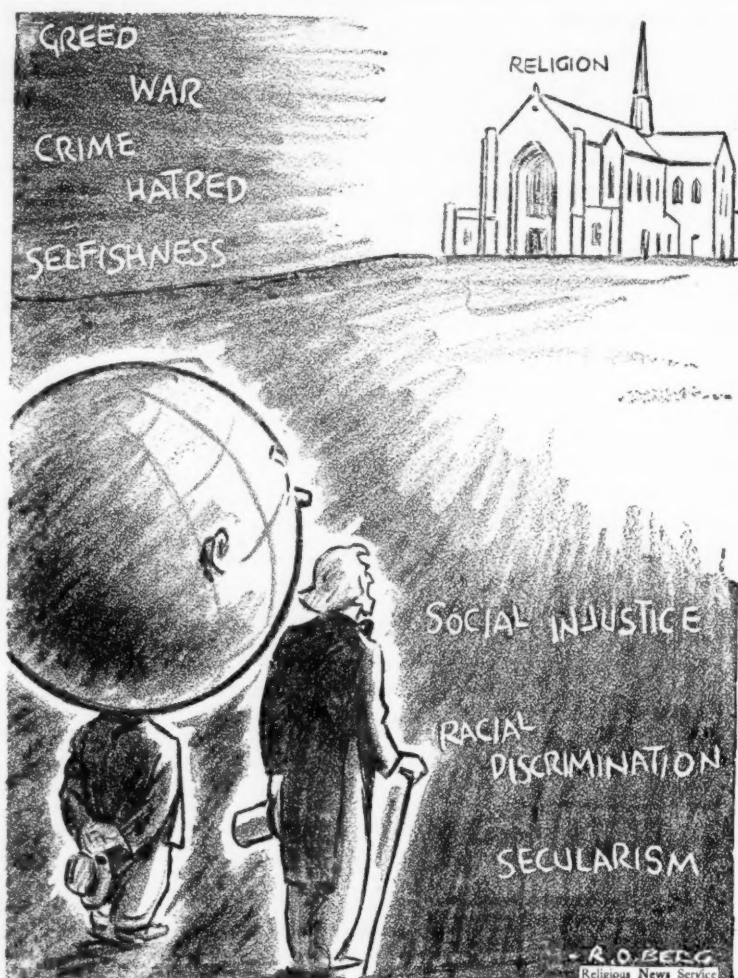
There is first the new vision of what this corporate human life of ours might be if men would live as God intended they should and as they are perfectly capable of living, as brothers and sisters, with the relationship of life dominated by cooperation, trust and mutual regard. Second, an awakening to the hopelessly cheap imitation the life of our world offers, with its materialism, its jealousy, its pettiness, its strife, its selfishness, its sin. Third, a great surging desire to enlist in the job of making over the life of society into the brotherhood of men it might and should be. The vision of this world as it might be—that is pre-

cisely what we mean by the Kingdom of God.

Stewardship of Others

"And the Lord said unto Cain, where is Abel, thy brother? And, he said I know not. Am I my brother's keeper?" This question from ancient writ is still an imperative for our generation, and the answer is all too common. To be sure, there is a benevolence abroad that is encouraging, but the deeper sense of responsibility for others is sadly lacking. Someone has made the observation that I am not necessarily my brother's keeper, but I am my brother's brother and this relationship is infinitely more important. A philosophy of Christian stewardship must certainly include this relationship as one of the great imperatives. Any life that claims to have been mastered by the principle of the sacredness of life and personality is immediately con-

(Turn to page 251)



LIGHT IN A DARK WORLD

*Executive secretary, Home Missions Council. The article is condensed from an address given by Dr. Dawber at the United Stewardship Council in St. Louis, in November, 1939.

When We Heard the Music We Bought the Organ

By R. N. D. Yoak*

Distance from a metropolitan center did not stop this ingenious minister from interesting his congregation in the organ purchase. He fixed up a record player with amplifier for the playing of organ music. The sample was impressive and the people wanted more of it. But read the story.

YES, we had a good choir. Its members presented an inspiring spectacle in their dignified, starchy, black robes on Sunday morning. The choir could sing, too. But there was something lacking in the musical program of our church—we needed an organ! The pastor was not the first to realize the need of this instrument; in fact, a couple of members of the Board of Stewards mentioned the matter and the pastor immediately pounced upon this bit of interest as a provocation to appoint an organ committee.

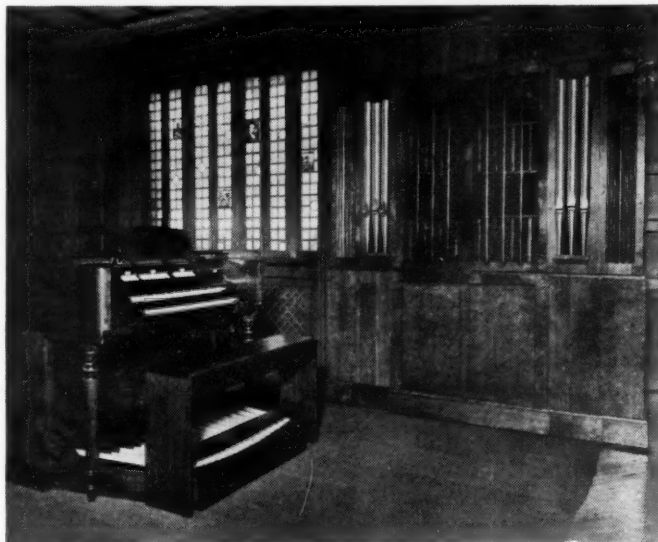
But before we had time to call a meeting of the new organ committee, something happened. Local labor conditions became bad and many members of our congregation found themselves temporarily out of work. This unexpected turn of events put a damper on the enthusiasm of our congregation and it was scarcely an opportune time to mention the purchase of anything new for the church, let alone an organ which would cost approximately \$1500.

In a few months, however, things began to "pick up" as far as work was concerned and soon everyone in our congregation was happily back at work again. Now was the time, thought the pastor! He rummaged in his desk drawer for the Organ Committee list. He began to sound out the sentiment of the committee. Here is where he met a real problem. The first rosy burst of enthusiasm had died away like a burnt-out ember. No doubt, a psychological result of the labor shut-down. At any rate, it was a real and disappointing factor. One could scarcely launch a campaign to buy an organ if even the committee had grown cold on the matter. The committee couldn't even get up enough steam to call a meeting. The members of the committee were neither for the organ or against it. Just luke-warm,—like the church at Laodicea—neither hot nor cold!

The pastor thought, "If the members of the committee could only hear what an organ would sound like in our church no doubt their interest would

buzz of interest broke out in the auditorium.

"Say, preacher, where did you get that music for the prelude this morning?" interrogated the chairman of the slumbering organ committee, as we prepared to leave the church.



Real pipe organs such as this pictured above are available under \$2,000

be revived." But that was impossible since we were located approximately 200 miles from the nearest dealer. One could scarcely ask the dealer to bring the instrument for a demonstration all of that distance with such a small likelihood of making a sale. An idea began to force itself through the crevices of the pastor's cranium. "If we can't have the organ here for a demonstration, why not rig up a good imitation?" The thought sounded good. So, the next week, the pastor procured a couple of records of pipe organ music, borrowed a record amplifier from a furniture store and hid the device away in a secluded spot, out of view of the congregation, in the choir loft. He gave the records a trial run and still thought it was a good idea!

Morning Service

Sunday morning came. At five minutes of eleven the prelude, approximating the beautiful strains of a pipe organ, began to float out upon the ears of the gathering congregation. The selection was "In a Monastery Garden." People could now actually hear what an organ would sound like in our church. Following the benediction, a

"Oh, that was just some organ records being played through an amplifier," replied the pastor.

"Well, it certainly sounded o. k.," he continued. "By the way, we appointed a committee some months ago to consider purchasing an organ, didn't we?"

"Yes," replied the pastor, "I believe you have a list of the members of that committee, don't you?"

"Yes, I did have but I guess I've lost it. You give me another copy of the names of the organ committee and I'll see to it that we do have a meeting this week."

The pastor found himself humming "In a Monastery Garden" as he walked home for lunch.

The Organ Committee met Tuesday evening. Different attitudes were expressed. Some were for it. Others were apprehensive. After all, it would cost \$1500. However, after we had thrashed the matter out and everyone had had their "say" we were all agreed that it would not cost us anything to call the representative of the organ firm and arrange for a free demonstration. We called the dealer, told him our story, impressed him with the fact that

*Minister, Community Church, Wheelwright, Kentucky.

we could not guarantee to purchase the instrument but that we would like to have a demonstration of the organ in our church. He said he was willing to bring the instrument on such a basis.

Trial Appearance

Three weeks from the Sunday morning on which we played the organ records, an actual organ was making its trial performance in our church. The demonstrator acted as organist for us and the congregation was agog with interest following the service. The preceding week we had mailed 600 engraved invitations to an organ recital to be given on the organ in our auditorium in the afternoon. Despite a down-pour of rain the auditorium was comfortably filled. The organist gave an impressive concert and thoroughly demonstrated what the organ would do. He was assisted in a couple of instances by members of our local congregation. One a vocal solo and one a violin duet. These numbers brought out what the organ would do as an accompanying instrument.

Just at the conclusion of the concert, the pastor, acting as spokesman for the committee, took advantage of the opportunity to present the cause of the organ. The ushers passed out pledge cards, to be paid within six months, the people were instructed to fill them out, as liberally as possible, and drop them in the collection plate. After the service, we counted up the pledges, all from substantial people, and discovered that we had nearly half of the total amount pledged!

L. L. Zimmerman, one of our young men, constructed an organ-o-meter (an improvement on the thermometer idea) and placed it in the church which indicated our progress from day to day. It aroused interest among the people as the "red" line in the organometer gradually climbed from day to day as we campaigned for funds.

We started the mimeograph to whirling. Out went a form letter, along with a pledge card, to a great number of people who did not attend the organ recital. We included as an enclosure a "testimonial letter." This testimonial letter was composed of short expressions of well-known local people commenting favorably upon the organ. Such as: "I heard the organ Sunday and I believe it will add immensely to the effectiveness of our services."—John Doe.

The next few days we spent in collecting the pledge cards. Mr. J. T. Parker and his committee launched into the campaign with determination. Many personal interviews were made. The "red" line in the organometer gradually crept up from day to day. By Friday we passed the \$1,000 mark,

A Pattern of Worship*

I. THE APPROACH (or PREFACE)

1. The Call
2. The Realization
3. The Cry for Help

Minister: O come, let us worship and bow down, let us kneel before the Lord our maker; for he is our god.

People: Holy, holy, holy is the lord of hosts, the whole earth is full of his glory.

Minister: Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love thee, and worthily magnify Thy Holy Name; through Christ our Lord. Amen.

II. THE WORSHIP

1. Vision
&
Humility
2. Vision
&
Deepened Humility
3. Vision Bringing
Vitality and Illumination
&
Thanksgiving, Intercession
and Dedication
4. The Particular Vision
&
Illumination
5. The Final Vision
&
Gift of God

Psalm. All people that on earth do dwell. Prayer of confession, and for pardon and for cleansing.

The Law. Deut. 6:1-9.

The Anthem. Incline thine ear . . .

The Lesson. Romans 8:31-39.

Hymn of Thanksgiving, All Hail the Power of Jesus' name. . . .

Prayer of Thanksgiving, Intercession and Lord's Prayer.

Offertory.

Minister: Receive these symbols of thy people's labour, Lord, and be pleased to use alike them and us for the kingdom of thy son, for his name's sake. (Announcements, if any.)

Hymn: Oh master, let me walk with thee.

Sermon. Psalm 23:3.

(Brief Prayer)

Hymn: The King of Love My Shepherd Is.

The Benediction.

*From "The Public Worship of God," by J. R. P. Selater. George H. Doran Company, 1927.

Saturday, the \$1,100, and Sunday we "went over the top" with a couple of hundred, in pledges, to spare.

This story is true. It really happened. It was merely a repetition of the old story of church advancement. The same procedure should be used by the preacher when he attempts to advance his church either materially or spiritually. First, the pastor "sold" the committee on the idea. Second, the committee "sold" the church, and, finally, the church "sold" the town on the idea of getting an organ for our church.

MARCH ISSUE

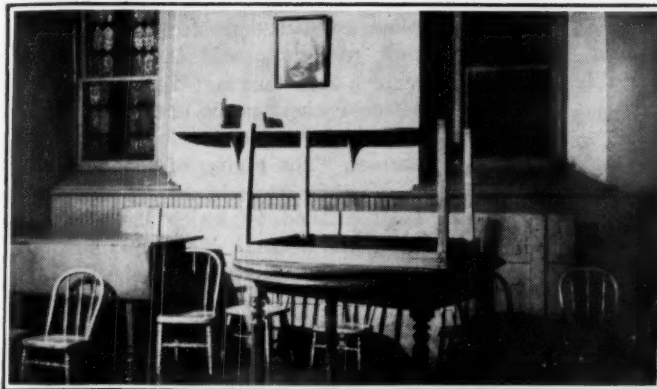
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CHURCH MANAGEMENT

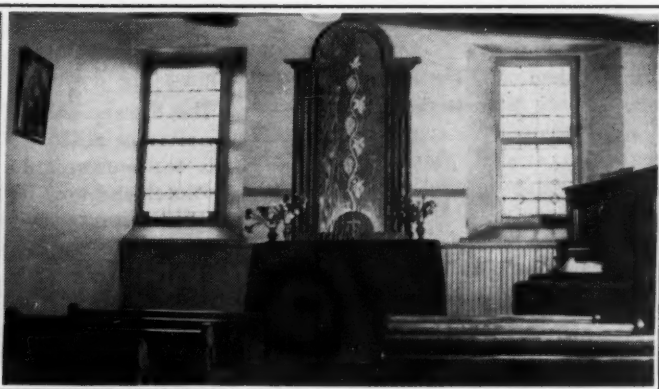
Will Be Published February 25

NEW SOURCE FOR RELIGIOUS FILMS

Churches which have been seeking films for definite religious instruction will be interested in the advertisement of the C. O. Baptista Film Laboratory which appears in this issue. This enterprise was founded by a man who felt led to give his savings and life to the cause of producing such pictures. Money and technical direction was provided. Several films of distinct worth have already been created. In addition to the films produced by the laboratory it offers others on both a rental and purchase basis. As a further service to churches this laboratory will develop your own films, produce positives for you and add the sound effects if you desire that. To gain the full extent of the services offered we suggest that you ask the laboratory for further particulars.



Before



After

"From Confusion to Chapel"

By Roland E. Turnbull*

WE had a corner of our church basement which had become a dumping ground for unused tables and chairs, and it occurred to us that a small chapel could be made out of it for our Primary Department. The pastor, who had had some experi-

*Minister, First Baptist Church, Batavia, Illinois.

ence as a draftsman, made a scale sketch and a friendly neighbor, handy with woodworking tools, carried it out. The Men's Brotherhood paid half of the cost of the materials and refinished the floor.

The wall panel, erected between two stained glass windows, is finished in

oak stain with the vine carving in gold; the face of the panel is lighted by a small concealed light behind the cross. The pews, eight in number, seat three little folk apiece, being but 24 inches high. A tiny carpet up the aisle ascends a small platform and leads the eye to the worship center. Brass vases on the shelf draped in taupe colored velour complete the scheme.

We feel as though we have added a new room to our church school equipment.

Stewardship

(From page 248)

fronted with the further principle of the social and spiritual solidarity of all men. The question that Christian stewardship presents in this regard is: Confronting the conditions of present-day society, with the contempt for life and the denial of social obligation, how will we act?

Social solidarity and responsibility are imperatives in any philosophy of Christian stewardship. Religion must more and more be conceived of as a social force. Religion must be socially efficient in order that personal religion can survive. It is not necessarily identified with any special social theory. It will of course involve justice, freedom, fellowship, work and play. Each social system will contribute some value, but the paramount contribution will be religion.

Christian stewardship will demand an inquiry into all forms and systems of society that injure men and women, that makes it impossible for them to achieve the highest status of human life.

There are five clear demands that Christianity makes upon life and that must be applied as the test of any system:

1. That men shall live in peace and harmony, as groups in the community, in the nation and the world.

2. That men shall be able to achieve the abundant life.

3. That life shall be lived creatively.

4. That the sacredness of personality shall be respected.

5. That life shall be lived unselfishly.

The Stewardship of Natural Resources

A philosophy of Christian stewardship must include the ideal and conviction of the conservation of natural resources and a Christian social responsibility for them. America needs desperately and quickly, and the farmers in particular, a quickening of the conscience as to the sin of robbing or wasting the soil. The church needs to be reminded that "The earth is the Lord's and the fullness thereof." One has great difficulty to believe this as he looks around and sees the destruction and waste and terrible exploitation that have taken place. This greed and graft of exploitation will continue so long as man continues to believe that he is the owner rather than the steward of land.

Next to man himself our stewardship of the soil is the most demanding religious responsibility. Rural religion and the country church must help to give this emphasis of stewardship. A new farmer is in the making in rural America. He is the husbandman whom someone has described as a farmer who is "married to the soil." He will treat the soil with a sacred consideration as he realizes that in it lies the basis of the continuity of the race—that civilization depends upon it—that within its bosom lie all those resources

with which God expects to work out His purposes in the world so far as physical sustenance is concerned. The new farmer will be made to realize, that while he may hold legal title to his farm, he does not really own it. He will come to see that he is bound to think of generations yet unborn who must live on the land after he has done with it, that farming is a partnership with God. It is also a partnership between man and the soil to the end of making the earth yield her full increase for the good of all.

"In the beginning God created the heaven and the earth." "And God called the dry land earth." "And God said, let the earth put forth grass, herbs yielding seed and fruit trees bearing fruit of their kind, wherein is the seed thereof, upon the earth and it was so." "And God saw that it was good." Thus begins the divine story of the earth in the first chapter of Genesis. It sets forth in exquisite language the facts of the "Holy Earth" and man's inescapable obligation to respect and reverence the soil.

The problem of soil erosion has serious human consequences. Much has been said in recent years about soil erosion and its frightful cost, and elaborate programs have been set in motion to deal with this too long neglected question. But it must always be considered in the light of the parallel problem of human erosion. This is even more costly to the nation and of all the institutions that are affected

by it the church suffers the most serious loss. Various factors enter into this problem of human erosion but none is more important than the factor of soil erosion. An eroded soil always means an eroded people. Christians must be made to feel more deeply a social and spiritual responsibility for this problem of soil erosion and the conservation of natural resources. The proper use of the land, governed by a sense of holy stewardship, will go far toward the solution of the present economic and social conflict and unrest. Substitute the service motive for the grasping profit motive, and land use becomes the healing power for many of our social ills.

The Stewardship of Democracy

The introduction of democracy as an imperative in a philosophy of Christian stewardship is something new under the sun, yet I am profoundly impressed with the validity and necessity of its inclusion. In this I am not thinking of democracy as a political ideal alone or primarily; I am thinking of democracy as a dynamic spiritual principle. If it is not this primarily, then democracy as a political principle is sure to fail. This is the reason for the present plight in democratic government, both at home and abroad. Just now, on this American continent, we have a better chance—perhaps I should say the only chance—that is left to preserve it, to restore it to its spiritual quality, and thus save it as a force in the government of free peoples.

Democracy is a spiritual legacy, and for such Christians have a stewardship responsibility. This has been one of the most neglected aspects of the stewardship task. On this continent we have some thirty people for every cultivated acre of land; in Germany an acre of land must support 470; in Italy 700; in Japan 2000. No wonder they must resort to totalitarianism; no wonder they must go to war and do hateful things. This war business will never be solved by fighting but by sharing. This is true both at home and abroad. Economic democracy must be applied or political democracy is doomed. Christian stewardship is a prerequisite to economic democracy.

Christianity and democracy need each other if either is to survive and make its best contribution to the world. The greatest contribution that we can make at this moment of world crisis is to strengthen the spiritual foundations of our democracy in order that we may help the world in a program of democratic reconstruction. This will not be accomplished by mere flag waving, one hundred per cent Americanism, superpatriotism or even by

the Dies Committee. No, we must go deeper down than these things, we must dig down to the spiritual roots.

The Stewardship of Getting

Closely allied with all we have said is the stewardship of getting. What we get and how we get it is of greater significance than what we give and how we give in any philosophy of Christian stewardship. The best social ends in the world can never justify unChristian and unsocial means. The best and most generous giving can never repair the injury of selfish, exploitative, unChristian getting.

In his book, *Christian Materialism*, Bishop McConnell has a chapter devoted to this subject of getting that would well repay our careful study. The gist of the chapter is summed up in the following paragraph: "The moral duty resting upon men as a result of this function of society in creating values is to discover how to repay society or to discharge the obligation arising from the fact that a new value is enjoyed. If the value comes from society as a whole, the payment must be made to society as a whole. It would be hardly permissible, for example, for an individual to ask for individual gifts just because he is a member of society."

This is something new in the realm of stewardship, but none the less it constitutes the touchstone of Christian responsibility. In this age of something for nothing, we should hardly be surprised that the church has fallen prey to this delusion, if not the sin of wrongful getting. It has not been too careful to scrutinize the gifts that have been made to it, and even when the methods by which the gifts were secured by the donor were exposed as unChristian, the church has salved its conscience by the thought that the gifts would now be used toward a Christian and social end.

But the church has not always been content to remain at the receiving end on this indirect basis; it has itself become involved directly in the making of money by methods that are a violation of its own gospel. The increase of bingo and other forms of gambling, tickets of chance, raffles, and the many and varied kinds of so-called money devices is a blot and a scandal upon the cause that the church represents. Whatever may be the problem that confronts the church in cleansing society of this evil, at least it can and must cleanse its own household.

The Stewardship of Giving

The element of giving has ever been uppermost in the stewardship program, but the spiritual significance of money has never been fully realized. Some years ago a Christian leader was severely criticized because he made the

remark that the problem of the redemption of the world is a problem of money, but the fact remains that in a world where goods and services must be paid for in hard cash, this man was correct. The giving of money for the missionary work of the church is the chief method by which the world can be Christianized. The contributing of money for Christian service lies distinctly within the realm of unselfish benevolence.

In this regard there is also a new and increasing imperative to identify the giving with the giver. In his recent volume, *Believe the Heart*, Raymond Holden records his heroine, Leda Fillmore, as saying: "I've always thought of myself as something to give, not as something to hoard and be thrifty with." Such a sense of giving as a vital part of self would help to vitalize the material gifts. To see in them ourselves as the major contribution would not only make giving more meaningful, but it would do much to increase the giving.

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three
Himself, his hungry brother, and Me."

A word should also be said about prayer as related to giving as part of a philosophy of Christian stewardship. The familiar prayer that Jesus taught his disciples is a mode of prayer as related to giving and need. The second section of this prayer has to do with man's needs, his bread, his sins and his temptation. "Give us this day our daily bread. Forgive us our sins as we forgive those who have sinned against us. Lead us not into temptation but deliver us from evil." Here we have the utter subordination of personal and private interest to the larger values, which is characteristic of all honest prayer as related to right action. The stewardship of giving must carry with it the element of prayer as necessary to spiritualizing our giving.

The Stewardship of the Cross

The most important factor in a philosophy of Christian stewardship is of course the dynamic of the cross. The sacrificial principle involved and the redemptive purpose that is the objective are the essence of all that Christianity stands for in the world. The cross as a basic principle of stewardship must be more fully realized. The cross as a social factor immediately implies the stewardship principle. Without a full, deep sense of the place and power of the cross there can be no stewardship worthy the name. Paul

(Turn to page 254)

Palms in the Dust

They cut off branches from the trees and strewed them in the way.—Matthew 21:8.

EVERYONE knows what it is to hope, to wait longingly for the day to come, to watch for the leaden-footed postman, to sit by the telephone praying for it to ring. All humanity was personalized by the strange man in "Grand Hotel" who came again and again to the desk and asked, "Is there a message for me?" "No Message?" "Is there a telegram?" "Has anyone called for me?" Hope springs eternal. Each person has something for which he is waiting, planning for, and praying for.

Whoever hopes greatly lives greatly. The nobler the hope one has the nobler will be the life he lives. Indeed, the measure of the hope is the measure of the man. Tell me what you are hoping for and I can tell you what you are. Look at the file of men go by. Here is one that hopes for a raise in wages. Here is one that hopes for a new car; another that hopes for honor. Here is a poor man who yearns for another drink. A high school boy prays for an "A"; a high school miss, that she will be admired; the poor man for riches; the rich man for the safety of his investment. The march tune of the world, the very rhythm of its pulse beat is hop-ing, hop-ing, hop-ing!

The march beat of the nations is hope. Germany beats high with the hope of her Mittel Europa; Italy for Italia Irredenta; Russia hopes for the evangelization of all the world with the gospel of Communism. The nation that hopes greatly lives greatly; if it has a strong hope it has a strong drive. Our own nation has no dominant hope. It has no drive. All its ideals have been reached. Our hopes today have turned into fears. We are fearful of losing our past accomplishments. We are uncomfortable in the comforts our fathers left us. It is passing difficult for us to sympathize with those nations of the earth that do have powerful hopes.

One people has had since Ur was the gem of the Chaldees one supreme hope. They have been longing and praying for the day; "the day of the Lord." For three thousand years until this day they have looked for the day star to arise. It has been in the mouths of all the holy prophets. Today the hope is more poignant than it has been for many years.

*Minister, Wilkinsburg Baptist Church, Pittsburgh, Pennsylvania.



Good Shepherd—Ploekorst

When their hope was already a thousand years old, and that people were under the galling Roman yoke a young Carpenter of Nazareth came out of their midst manifesting unusual powers. Hope is avid. It is fecund. It is dynamic. On the day of the feast when he appeared hope became vital and they took this young man and set him on a colt and began to sing the age-old national marching songs, "Hosanna to the Son of David," "Blessed is He that cometh in the Name of the Lord." David was the catch name of the nationalist spirit as Lincoln and Washington are today. The crowd was delirious. The day had come. Like fire hope leaped from burning heart to burning heart. They had no presents for their king so they took off their clothes, their holiday garments, and laid them before him. They had no standards to bow before his presence but they tore branches from the palms and strewed them in his path. There was dancing and singing and rejoicing.

When night had pushed west the day, and the sun hung like a sullen ember in the yellow sky, and purple shadows were mantling the land, lights sprang like feeble fireflies over the city, the howl of a lonesome dog came up out of the Kidron valley, and here in the dust trampled and withered lay the palms of that victorious day. Palms in the dust!

A Palm-Leaf Carpet for the World

I see the whole world carpeted with the palms of withered hope. They lie

along the highways of history trampled in the dust. Once they were green, alive and gay. Once they were held on high eagerly keeping time to the march tunes of hope. Now, they are forlorn and forgotten. Palms in the dust.

Not only Palm Sunday had its green branches trodden down. In the first century there was an enthusiasm that dominated the hearts of many that Jesus would return to them. "This generation" would not pass away until they should see him. Their king would come and ride down the Roman despots. That Babylon would become the habitations of devils and the hold of every foul spirit and the cage of every unclean and hateful bird. Her plagues would come in one day. She should be utterly burned with fire. The merchants of the earth should wail because of her fall. Blood should flow up to the horses' bridle bits. The Roman dragon should be cast into the bottomless pit. But the year 100 came and went on by. Earth ground along on its weary orbit and ground the palms of that hope into the dust.

No mightier movement ever shook Europe than the Reformation. It was a continental prairie fire. The madcap spirit took nation after nation. Armies made the continent tremble beneath their tread. Men went singing into battle.

And tho' this world with devils filled
Should threaten to undo us,
We will not fear for God hath willed
His truth to triumph through us.
Let goods and kindred go,
This mortal life also,
The body they may kill,
God's truth abideth still,
His kingdom is forever.

Men gladly died. Out of that travel Protestantism was born. But today, those palms lie in the dust. Protestants may be still waving the same brown, aged palms, Lutheranism may hold hard by the stand of Martin Luther, but God goes marching on.

I think of the delirium of 1776, the orgy of Independence Day. Cannons rocked America. Bells peeled until their iron throats cracked wide open. There was the rockets, red glare, bombs bursting in air. Liberty forever! Freedom for the world! But today that liberty is in jeopardy, both at home and abroad. Liberty has gone from most of the world. Italy, Germany, Japan, Roumania, Spain, Poland, Turkey know no freedom for their peoples. Palms of liberty are being trampled in the dust.

People still live who heard the jubilees and jubiloes of the Civil War. How the darkies shouted when they heard the joyful sound
How the turkeys gobbled when the commissary found!
How the sweet-potatoes ever started from the ground!

Battle hymns were sung. Freedmen were organized. The North freed the slaves. Freed them to what? The Negro was freed to the bondage of ostracism, the slavery of disdain. Since his emancipation the Negro has had to face a design for living that fixed bounds for his advancement. He meets uncompromising levels in the economic, political and social world. Palms of freedom once so gloriously waved for the Negro are in the dust today.

In memory most of us can still hear the thunder of Armistice Day. Factory whistles were tied down. Church bells were rung by relays of citizens. The streets were jammed with elbows and feet. The weight of war was lifted, the weight of all wars, for this was the victory of war over war. The surgical process of battles was over. But we had operated on the world with unsterilized instruments. Today the palms of victory and the crowns of glory are crushed into the dirt by the feet of marching men, goose-stepping brigades.

Think of what so proudly we hailed in the League of Nations. Sixty-two nations signing to arbitrate their differences before one tribunal. For twenty years it has been the hope of millions of burdened people. But the palace at Geneva had not yet been finished when its palms began to droop. Now its last prophet has met political death, Anthony Eden. The parchments of peace are moulding in the dust.

Communism made one whole nation drunk with its ecstasy. One hundred and sixty millions of people went mad. They hilariously threw themselves into the task of saving the world. Today one big spider sits in the center of that web and crushes his victims in blood purges. The idea of having everything in common has fallen by the wayside, a bruised branch in the dust.

Who did not hear the tumult that arose about the evangelization of the world in this generation? The Federal Council was a palm of victory. Churches rang out its praises. Ministers preached sermons for it. What a great day of working together! Our own church pledged \$10,000 a year for five years to this enthusiasm of world evangelism. Today the Federal Council is a shell of what it might have been. It is like a ghost town of forty-nine. To continue our own metaphor, it is a forgotten palm in the dirt.

What a national victory Prohibition was! It was actually written in the national constitution. It sounds almost incredible. It was a victorious crusade with hymns, and ribbons and buttons and banners. It was the great day of the Lord. John Barleycorn's funeral was an occasion of joy and rejoicing. But alas, today, the banners of victory are ground into the dust by staggering drunken feet.

Palm after palm has gone down into the dust. The march of time has been carpeted with them. Is all this occasion for pessimism, for despair? By no manner or means! These are palms strewed before the feet of him that surely cometh!

You don't need to be reminded that Palm Sunday was followed by betrayal, mockery, thorns, by Black Friday and Golgotha. But you do need to be reminded that Palm Sunday was followed by Easter morning! Palms in the dust before him paved the way for the triumph over death!

What are we about in the world? What are we doing if not placing palms before his coming, making ready for the coming of the Lord? "Prepare ye the way of the Lord. Make straight in the desert a highway for our God. Every valley shall be exalted, and every hill made low. The crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together for the mouth of the Lord hath spoken it. The grass withereth—the palm withereth—the flower fadeth but the word of our God shall stand forever."

Though it tarry, wait for it. It will surely come. There is no possibility of a failure. It is in the mouths of all the holy prophets. More than all this the kingdom ought to come. What ought to come can come. What ought to come must come. What ought to come will come. It is the law of our whole world.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His Kingdom stretches from shore to shore,
Till moon shall wane and wax no more.

FEBRUARY DAYS

- 2 Groundhog Day
- 4 Shrove Sunday
- 7 Ash Wednesday — beginning of Lent
- 9 William H. Harrison—9th President, born 1773
- 11 Thomas A. Edison—Born 1847
- 12 Abraham Lincoln—16th President, born 1809
- 14 St. Valentine's Day
- 15 Battleship Maine destroyed 1898
- 22 George Washington—1st President, born 1732

Stewardship

(From page 252)

was very conscious of this principle. "I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise. So much as in me is, I am ready to preach the gospel." And again, "We are stewards of the mysteries of God." This mystery of the cross as the redemptive purpose of God was central in his ministry. To Paul the task of preaching the gospel was a stewardship in which the cross was the driving force.

The time has arrived when the cross must be brought out of the realm of the symbolic and made realistic. It must become a reality in every phase of life. There is no other way by which the chaos of the present world situation can be changed. We are to be redeemers. We are stewards of the cross. This is a bold claim, but it is thoroughly valid. God is depending upon us to carry out his program in the world. Christ in us is the hope—and this principle of the cross contains a challenge to all who are conscious of leadership. The cross had an incomparable value in putting the cause of Christianity before the world. It placed Jesus where mankind could never forget him. Once again we are called upon to exemplify his spirit and purpose in a stewardship of the cross. "He that will come after me, let him take up his cross and follow me."

A PROGRAM FOR EVENING WORSHIP*

Salutation

Evening Hymn

Bidding to Prayer

Prayers:

- (1) of Access
- (2) of Confession of Sins
- (3) for Grace

The Lord's Prayer

Psalm or Hymn

(Prayer for Illumination)

First Scripture Reading

(Hymn or Anthem)

Second Scripture Reading

Evening Prayers

Canticle or Hymn

THE SERMON

Ascription of Praise (Prayer)

Offering and Dedication

Hymn or Psalm

The Blessing

*Arranged by William D. Maxwell of Glasgow Scotland. This is a subsidiary service, a short program of prayer, sermon and praise.

Cremation of the Dead

Its Origin, Development and Technique

By Thomas H. Warner

The superintendent of the cemetery opened his books to us. In 1928 he had but twenty-seven cremations; in 1939 the number grew to 350. This is a good idea of the growth of cremation, in the United States for the disposition of the dead body. Mr. Warner's article will give you the story of modern cremation.

CREMATION was the general practice of the ancient world. The exceptions were Egypt, where the bodies were embalmed; China, where they were buried in the earth; and Judea, where they were buried in sepulchres. However, several cremations are recorded in the Old Testament. (Joshua 7:25, I Samuel 31:12, II Kings 23:20, Amos 6:10)

The father of modern cremation was Sir Henry Thompson, a physician. He first brought the matter prominently before the English public. His problem was: "Given a dead body, to resolve it into carbonic acid, water and ammonia rapidly, safely and not unpleasantly." In a furnace, a body weighing 114 pounds was reduced in fifty minutes to about four pounds of lime dust.

In 1874, steps were taken to form an English society to promote the practice of cremation. The society was not able to purchase a site until 1878. An application in 1882 to allow the cremation of two deceased persons, who had left instructions to that effect, was refused by the home secretary. But in 1884 Mr. Justice Stephen ruled that cremation was legal.

According to *Whitaker's Almanac* (1939) there are now forty-two crematoria in operation in Great Britain, and forty under construction or contemplated. Last year there were 14,129 cremations.

The first crematory in the United States was established at Washington, Pennsylvania, in 1876, by Dr. F. J. LeMoyne. The first cremation took place the same year.

In 1883 there were twenty-five crematoria in the United States. At present there are more than 150, located in fifty cities. In 1883 there were twenty-five cremations in the United States; in 1890, 383; in 1900, 1812; at present there are at least 20,000 each year.

The city of Cleveland owns and operates nine cemeteries. In 1928 it completed the building of a mausoleum and crematory at Highland Park, at a cost of \$275,000. The exterior is of solid granite and the interior of white

marble. It contains 280 crypts and 240 niches. It was the first municipally owned crematory in the United States. It is operated for the benefit of the public and no profit is made. The first year of operation there were only twenty-seven cremations, this year there will be at least 350. Another Cleveland crematory averages one incineration a day.

The growing popularity of cremation may be attributed in part to the fact that it has been endorsed by many prominent persons.

Frances E. Willard wrote: "Let no friend of mine say ought to prevent the cremation of my cast-off body."

Ella Wheeler Wilcox said: "I heartily approve of cremation. In the first place it is cleanly, in the second place it is economical. It helps along nature." She was cremated in 1919.

Dr. Edward Everett Hale said: "I have no doubt that cremation will work its way into general favor, and I am glad to think so."

Objections to cremation are made. There is the sentimental objection. It is said that all trace of the dead is obliterated from the sight of the living. But this does not follow necessarily.

Some sixty years ago, an English writer, W. Robinson, F. L. S., wrote a book with the title *God's Acre Beautiful*. His thesis was that if cremation was practiced, and urn burial substituted for earth burial, the cemeteries of the future could be beautiful gardens, and all the evils of earth burial could be avoided. He said this did not



STANDING BETWEEN THEM

- R. A. SERRA -
Religious News Service

mean the doing away with monuments, for in old Roman cemeteries tombs may still be seen, with the urns in them, in as good order as when placed there 2,000 years ago.

Dr. Knox, late bishop of Manchester, said: "I am quite sure that in spite of strong sentimental objections very naturally entertained, we shall come to see that under the conditions of modern life cremation is not only preferable from the sanitary point of view, but that it is also the most reverent and decent treatment of the bodies of the dead, and one that is in entire accordance with Christian belief."

There is the religious objection. The practice of cremation in modern Europe was at first stopped, and has since been hindered, by the Christian doctrine of the resurrection of the body.

T. T. O'Callaghan, a Catholic, writes: "But the direct concern of the church in corpse disposal is not with custom or sanitation, but with the spiritual aspect of the question. . . . The prohibitive legislation of the church rests on strong motives."

But Canon Gore writes: "Although in the early age of Christianity . . . the idea of a reassemblage of material particles . . . did prevail . . . yet it received no kind of religious sanction. St. Paul, Origen, and Gregory of Nyssa stoutly maintained that it was an impossible and unintelligent conception, and in no way to be identified with Christianity."

And Bishop Phillips Brooks said: "I believe that there are no true objections to the practice of cremation, and a good many excellent reasons why it should become common."

Another objection is the medico-legal one. The argument is that with the burning of the body possible evidences of crime are obliterated. But this would rarely occur. Of the 528 persons cremated at St. Louis, 1895-99, only sixty-four had died from accidents, violence, or suicide. Nevertheless the greatest care should be exercised in determining the cause of death when cremation is employed.

Sir Henry Thompson suggested that in order to meet this objection, an inspector be appointed to examine and to certify to the cause of death in every case, whether designated for burial or cremation. Another suggestion has been made, that two physicians certify to the cause of death, one, the physician who attended the deceased, the other, a disinterested party.

Costs of Cremation

One argument in favor of cremation is that it reduces burial costs. This is possible. The charges for cremation in the United States range from \$25.00 to \$60.00. The cost in England is about the same. Hence by using

a cloth-covered pine casket, and having the ashes left at the crematory, the cost can be kept to \$50.00. If no casket is used, as is sometimes the case, the cost is less.

However, it does not necessarily follow that the cost will be less. If as expensive a casket is used as when the body is interred in the earth, there is no saving except the price of the grave. Against this must be placed the cost of cremation, the purchase of an urn, which may run from \$25 to \$1,000, and the purchase of a niche in a columbarium, the cost of which is about the same as a grave.

The charges in a London crematory, as given in a descriptive pamphlet, are interesting: Cremation, £5/0/0; (optional) chaplain's fee, 10/6; plain urn, 1/0/0; use of organ, 1/11/6; choir (according to size) from 2/2/0; decoration of chapel, 3/3/0; deposit of urn in columbarium, 5/5/0; use of chapel 6d. per hour, minimum 10/6.

Another argument in favor of cremation is that the whole of the service is held indoors. Hence there is no exposure of the mourners to inclement weather.

However the outstanding argument, and the one upon which the greatest stress is laid, is that cremation is a sanitary method. The Cremation Society of England says: "Cremation is a scientific, beautiful, clean, wholesome and reverent way of dealing with the remains of our loved ones."

The objectionable results of pit burial and burial in churches and churchyards in England made cemeteries necessary. They are equally liable to over-crowding, especially in cities. Therefore in populous communities the burial of the dead is held to be dangerous to the living. Earth burial does not destroy the disease germs. Therefore the use of cremation for the bodies of those who die of contagious diseases is especially important. In cremation complete disinfection takes place.

Andrew Carnegie said: "Cremation must be ranked as one of the greatest hygienic improvements of a progressive age."

When he was minister of First Unitarian Church, Oakland, California, Rev. W. D. Simonds said: "More than twenty years experience with cremation, as compared with other methods of disposing of the dead, has made me an earnest advocate on the ground of economy, sanitation, and above all because it is less harrowing to the stricken family."

When a body is to be cremated, the funeral directors prefer to have the service at their parlors, and then to take the body to the crematory, attended by at least one member of the fam-

ily. However, chapels are connected with the crematoria where services can be held if desired, without any extra charge.

Here is a brief description of the cremation funeral of Bishop Torrence, of the Protestant Episcopal Church, held in New York. The officiating minister was the rector of St. George's Cathedral. He was assisted by two other clergymen. "There is the casket in front of the altar, covered with purple velvet, embroidered with a large golden cross. . . . We reverently listen to the words of the burial service, hear choir and organ, and see when 'dust to dust, ashes to ashes' is pronounced, the casket noiselessly disappears—down on its way to rapid, harmless dissolution."

Cremation Liturgy

At a cremation service the only change necessary in the Ritual is in a few words in the Committal. Here are a few examples.

If the episcopal service is used, substitute for the words "we commit his body to the ground" the words "we consign his body to the elements from which it came."

Another: Forasmuch as it hath pleased Almighty God to take unto himself the soul of the departed, we now return his body to its original elements, earth to earth, ashes to ashes, dust to dust.

Another: "And now, very tenderly and lovingly, we commit the mortal part of the one we have loved to the elements from which it came, confident that his soul hath gone on in the continuing fellowship of God, whose son he is."—From Dr. C. E. Burton's *Manual*.

Another may be found in *Church Management*, November, 1938, page 89.

After the committal service has been read, the casket is either lowered or carried to the retort room. There is no handling or exposure of the body after it reaches there. The incinerating process is as follows: First, the retort is heated. (Fuel oil or gas is used.) Then the casket is placed in the retort and the heat is increased to from 2,000 to 2,500 degrees. The incineration takes from one to two hours, according to the intensity of the heat and the size of the body. Wood ashes which are light are blown out by a fan. After the retort has cooled, the metal parts of the casket are removed, and then the ashes, which weigh from four to ten pounds, are placed in a receptacle which is sealed and labeled.

The ashes are disposed of in various ways. The practice of scattering them is growing steadily, especially in England. Adjoining the crematory at Woking, near London, England, is a

(Turn to page 258)

"This Thing Called Love" -- A Protest

By J. W. G. Ward

Several times Dr. Ward's replies to queries have dealt with problems of personal nature. This is one of the times. We suspect that there will not be universal agreement in defense of an earlier position. No one can question the seriousness of the problem.

"Some time ago, you discussed the difficulty of a young minister who wished to marry a girl who was out of sympathy with his work, and all he stood for. You advised him against such a step. Your attitude to this question was so manlike and unsympathetic that I want to put the other side. I was the most cold-hearted, pessimistic and sarcastic person possible at twenty. I did not believe in love or marriage. I do not think I believed even in God. Then a young minister fell in love with me. My plan had been to finish college, earn enough to repay my parents for what they had spent, and then commit suicide. Despising ministers and the church, naturally I tried to discourage this young man. But he said he needed me. He finally decided that, rather than give me up, he would abandon the ministry. I could not allow him to make such a sacrifice of his career, so I agreed that, if he were willing to take the chance, I would do what I could. After five years, through his love, I have been brought to Christ. So if the young man whom you were advising really loves that girl, he ought not to give her up. He may win her for his Lord, and even by stormy paths find the beautiful state of matrimony."

* * *

IN condensing your letter, we trust we have given the salient facts without distortion. Whatever our failings—and they are Legion—at least put this on the credit side. If we can dispense it, we can also take it. Before your scathing rebuke, we are almost moved to lay a hand on our mouth and be silent. Yet, having made no claim to infallibility, let us avail ourselves of your counsel. We were discussing a young man who, although he was convinced in his own mind that the girl of his choice would never fit into a minister's sphere, asked our advice. On his own admission, she "had everything." Yet she lacked all understanding of the church and its mission; she ridiculed the people she met there; she said pointedly that she was entirely out of sympathy with it all. So manlike, yet not, we trust, unsym-



Dr. Ward

pathetically, we tried to visualize the future of that home, should she become its mistress. There would always be a serpent in that Eden, suggesting some ground for jealousy and suspicion. There would be constant friction, because husband and wife had nothing in common when it came to life's deepest concerns. There would be continual discord, issuing in reproaches and recriminations. To all that, would be added well-founded complaints from the congregation that, not only did the minister's wife fail to take her rightful place in the church, but also that she was a subversive influence. Moreover, we stated explicitly that no man in the holy ministry is entirely free to please himself or place his work in jeopardy. There are certain obligations which he cannot conscientiously evade. The vows of his ordination, separating him unto God's work, are upon him. Therefore, if there must be a choice between his work and his own possible happiness, his work must come first.

With that you will probably disagree—and not without due cause. You advance the most cogent reasons: those born of personal experience. There is a remarkable parallel between your former state and that of the young lady in question. You were utterly devoid of any interest in religion. You were, supposedly, both critical of, and antagonistic to the church. You despised ministers, I think you said. Then to link your life with one would be about as pleasurable an experience as that of the doomed in Dante's inferno. Still, with love's assaults on

the citadel of your heart, swayed by the ardor of your suitor, impressed with the knowledge that he was willing to sacrifice his vocation for your sake, you capitulated. His understanding and affection won the victory. Later, you saw, mirrored in his heart, what the divine love is for mankind. You made the further surrender to Christ. The problem was solved. And you will, please God! continue to be a veritable inspiration to him, and live happily with him through all your days.

Here, however, our masculine limitations become evident. Just because it turned out right for you, that does not necessarily mean that the same happy consummation would be reached in any other case. You are undoubtedly a woman in ten thousand—maybe a hundred thousand. Your husband would be the first to admit that. Now suppose that, embittered and biased as you admit you were, you had not changed your point of view? Suppose his love for you had not aroused in you that devotion to Christ on which, as you confess, your happiness is now centered? Suppose you had found yourself surrounded by people whom you were required to treat with courtesy, respect, and cordiality, yet for whom you had nothing but contempt? You cannot convince us that such a state of affairs would not have been deplorable in the extreme. You would have found yourself hating them, and the fate which had placed you in such a position. Nor is that all.

Your husband would have lacked both your moral support and your active help. He would have been struggling, to the limits of his strength, buffeting the torrent of godlessness and indifference, yet you would have been a millstone about his neck. He would have been fighting the cause of Christ, yet knowing all the time that he was harboring an avowed enemy of the kingdom. All that you now are to him, by the grace of God, is proof of what you might have been by way of handicap. No, dear lady! We are profoundly grateful for your testimony. We admire such sturdy championing of one of your sex. We rejoice in the great conquest which love won in your case. But again we ask, with stupid persistency, suppose love had not won? Suppose that gracious change of attitude had not taken place—as conceivably it might not? What then? Your home, instead of being the

happy haven where peace reigns, and where Christ is paramount, would have been like purgatory.

The Apostle Paul warned some of his friends against being unequally yoked with unbelievers. Had he been writing specifically to our young correspondent, we think he would have said the same thing, but even more forcefully. Why? Because next to the aid of the Holy Spirit, the greatest formative force in the minister's soul is his wife. She often shows more fortitude and courage in difficulties. She sometimes sees more clearly the reasons for his lack of progress. She takes a saner view of a given situation, discerning grounds for encouragement where her partner sees none. Yet she always carries the heavier load. As if that were not enough, she does more than smooth his ruffled feathers; she breathes hope and confidence into his baffled soul, and sends him forth strong in her strength, full of faith because of her faithfulness, refitted for his tasks. Were she to fail him, the chances are he would fail. Were she to withdraw her sympathy, her patient and unfaltering love, he could not go on. That is why we stress the vital importance to the minister of a suitable helpmeet. Better a thousand times that a man should have to renounce his own desires for the present, better that he should struggle alone a little while longer, than that he should cripple his usefulness, and permanently limit his influence for good. What could compensate him for perhaps bringing reproach on his Master's name through choosing a worldly, superficial, and unbelieving wife?

Again, we insist, it is something for which to thank God that you saw the light and that you obeyed the call to Christian discipleship. But suppose things had remained as they were? Your husband took a terrible chance. It was one which, in loyalty to his Master and the cause entrusted to him, he had not the slightest right to take. There was more at stake than his personal happiness and yours. Therefore, our advice to our former correspondent still stands. That girl is not for him!

Cremation

(From page 256)

"Garden of Remembrance." In it are scattered or deposited the ashes of those who have been cremated. Thousands of bodies have been returned to the earth there, and there is room for tens of thousands more. A few such gardens have been laid out in the United States, and others are contemplated.

A Cleveland woman, who loved the

• THE CHURCH LAWYER •

Minister As Peace Disturber

By Arthur L. H. Street

NUMBERLESS are the cases that have been before the courts where members of a congregation or outsiders have been convicted for disturbing ministers in the conduct of religious services. We find a record of but two cases where an officiating minister was on the defending end of a prosecution.

In a Georgia case, a minister who was impatiently awaiting departure of the women members of a congregation at the conclusion of a service, preparatory to the opening of an after service for men only, made an allusion to a slowly departing "sister" that was found by the Court of Appeal of that state to have been not only vulgar, but obscene.

Kentucky affords the other case. There a minister at a revival mission conducted by one of the minor denominations let his mouth run away with him while he was denouncing the evils of men hanging around public places, eyeing women lustfully. He wound up with a distinctly obscene observation. He was prosecuted on the ground of having committed a breach of the peace. A county judge fined him \$67.50

and costs. On appeal to the circuit court, and a new trial there, the defendant was again convicted, but the fine was reduced to \$62.50, plus costs. Further appeal to the Kentucky Court of Appeals resulted in an affirmation of the circuit court's judgment, the higher court finding that the lower court had "acted with moderation" in imposing the fine. The Court of Appeals said:

"The appellant's excuse that he was merely rebuking the sin of impurity, that he did not intend to disturb or embarrass any one, but made the statement as a warning and rebuke to sin, is wholly without justification. It does not avail appellant for him to say that he has a right to propagate his religious views. That right is not denied; but one will not be permitted to commit a breach of the peace, under the guise of preaching the gospel. If one be licensed to use the pulpit for such disgraceful performances as the appellant admits he was guilty of in this case, then women and children are to be insulted with impunity by the use of the most obscene vulgarity in places where they go to worship."

Metropolitan Park, desired that her ashes might be scattered over it. Her request was complied with. A plane flew over the park and scattered the ashes there.

In connection with the crematoria there are columbaria. In these are niches which can be purchased. They hold from one to five urns, so that all the family ashes can be stored together. The First Unitarian Society of Chicago has a columbarium in connection with its church.

Sometimes the ashes are deposited in a family vault or buried in a family lot, or in a grave. The superintendent of a large cemetery in the United States, said: "But I still believe that we should cherish respect for the ashes of those we revered and loved. . . . What more appropriate, reverent, beautiful and permanent disposition could

be made than interment in the grave or family lot?"


He continued: "Cremation can no longer be ignored. It is a rational, scientific and reverent process. Science has demonstrated the desirability and even the necessity of cremation as a safeguard for the living. . . . There is no doubt it will ultimately be adopted by the whole civilized world."

HOW TO CUT THE CHURCH BUDGET

By Robert Cashman

In the March Issue of
CHURCH MANAGEMENT

A CALL TO . . .
"Religious Emphasis"
seek out a church this Sunday



The Doors Are Open . . .
 The Paths Lead From Your Home
 To That Door!

Through the Door of
 the Church Leads the
 Way to a New Emphasis on:

**RESPECT FOR SELF AND NEIGHBOR
 REVERENCE FOR GOD AND HIS WORD
 RESPONSE TO DIVINE LOVE AND SACRIFICE**


Through October Great Themes of the Faith
 Will Be Presented in Richmond Churches.

YOU ARE ALWAYS WELCOME in the HOUSE of GOD

*(Prepared by a Committee Representing Protestant,
 Catholic, and Hebrew Faiths)*

*Tune your radio to WKBV each evening at 6:55 o'clock, except Sunday,
 to hear laymen talking in support of "Religious Emphasis."*

Make It Your Habit . . .
To Follow
The Greatest Path
In The World




That Path Leads
 From the Door of
 Your Home to the
 Door of a Church.
 Inspiration,
 Encouragement,
 and Strength
 Await You!

**God Can Be Depended Upon
 You Are Always Welcome In The House Of God**

*(Prepared by a Committee Representing
 Protestant, Catholic, and Hebrew Faiths.)*

*Tune your radio to WKBV each evening at 6:55 o'clock, except
 Sunday, to hear laymen talking in support of "Religious Emphasis"*

A WISE MAN
Follows
The
Beaten
Path



For Generations the Faithful Have
 Followed the Path Which Leads To
 the Shrine of Their God

*Their Lives Have Been Enriched,
 Their Courage Strengthened,
 Their Faith Increased*

Because They Followed This Beaten
 Path. Should We Not Profit From
 Their Example?


*Try following the path which other men have beaten to the door of the
 Church. You are always welcome in the House of God.*

Tune in Station WKBV Each Evening, 6:55 to 7 O'clock

*(Prepared by a Committee Representing
 Catholic, Protestant, and Hebrew Faiths.)*

**FROM THE DOOR
 OF YOUR HOME**

**There is a Path that
 Leads to a Church.**



**You are always
 welcome in the House of God.**

October is Religious Emphasis month in Richmond

Prepared by the Committee Representing Protestant, Catholic and Hebrew Faiths.

RICHMOND OBSERVES RELIGIOUS EMPHASIS MONTH

The above illustrations show how the churches, Jewish, Protestant and Catholic, featured religious emphasis month in Richmond, Indiana. At the top are newspaper advertisements; below the

window card placed in the business places. Twenty thousand pamphlets were distributed in packages from the local stores; 10,000 streamers were distributed with loaves of bread. The local radio station contributed time for five-minute talks by laymen each evening. Local papers were generous in their

space. The month was characterized by increased church interest and attendance. D. Harold Hammond, minister of the Reid Memorial United Presbyterian Church, was the chairman of the local committee which planned and executed the program. Total publicity costs were but \$200.

Evangelism That Produces

By Edward Small

There follows herewith two stories of successful plans of evangelism. The first is that used in the First Christian Church of Macon, Georgia. It is told by the pastor, Edward T. Small. The second plan is that of the simultaneous campaign held some time ago in Baltimore. The writer, Milton B. Crist, pastor of the Methodist Church, Thurmont, Maryland.

THE First Christian Church, Macon, Georgia, has a program of continuous evangelism. Twenty-three persons have been received into the church in the eight weeks following Easter, and ten more are on the waiting list, to be received as soon as they are qualified. We expect additions to the membership every Sunday, and are getting them. And our church is a small congregation of four hundred members in this southern town of 50,000. Not many new people move to town. During the eight weeks of our experiment only sixteen newcomers were reported by the chamber of commerce. We are simply finding the old members and making new converts of those already here. And we are not compassing heaven and earth to make one proselyte. We do not receive all who apply. There are ten who have not yet qualified. We are not willing to place on our rolls the names of people who will not take their commitment to the church seriously.

It all came about through a community visitation evangelism project under a professional director.* Ten churches in our town were to join in the project, but our official board demurred on the ground that a lot of people will sign cards who will never do anything about church membership. In order to offset this, we devised a plan which has proven thoroughly workable and most satisfactory in its results. The whole plan includes:

1. A continuous visitation, conducted each third Wednesday of the month by selected men of the congregation, who meet for supper, receive names and go forth to call.
2. An immediate visit by the minister, who expresses the joy of the congregation at the prospect's decision and motivates it with a prayer.
3. A service of instruction for candidates, held on the Wednesday following the visitation.
4. Reception of candidates on the first Sunday of each month.

Our first visitation was conducted in company with the other churches joining in the project. We had selected ten of our men to do the calling. One

was a teacher in the high school. One was a railroad clerk. One was manager of the local telegraph office. One was connected with the city water board. Two were partners in a manufacturing business. One was a railroad mechanic, one was a boxmaker and two were salesmen. They were all vitally interested in the church, and the success of the whole plan was due to the energy with which they carried it through. At the supper each evening, held in one of the churches, the professional director gave instruction, recounted his experiences, and called for reports from those who had visited the previous night. Without this experienced direction we could not have succeeded so well. Twenty decisions were secured from among the fifty-two prospects on our responsibility list.

Each signed a card indicating his willingness to transfer his church letter or be baptised.

The cards which had been signed were handed over to me the next day, and I called upon the prospective members immediately. I spoke of our joy at their decision, mentioned the time of our Sunday services, but asked them pointedly to attend a service of instruction on the following Wednesday evening, at which time some matters about the church would be presented. Of these twenty, ten agreed to be present. The others could not for one reason or another.

On the following Wednesday the ten were present. After a service of worship in the church auditorium with the organ accompanying the hymns, I spoke of the universal church and its eternal character. My desire was to impress them that they were becoming a part of the church universal of Christ, and not simply joining a local church. The chairman of our board was present, and gave a word of welcome. He told the candidates that they would get out

(Turn to page 264)

Simultaneous Evangelism

By Milton B. Crist

THERE are different methods of evangelism. No one method will work one hundred per cent in any one church. A church that uses only one method over a period of years will fail to touch 50 per cent of those who should be won to the church and her Savior. Therefore it is a good plan to use all the methods at hand in every situation, for each method will appeal to certain people, and no one method to all the people. The minister who is wide-awake to the need and the possibility will have his eyes open for any method that will do the job. The description of a simultaneous evangelistic crusade which follows, is given in the hope that some minister or group of ministers will see in the plan possibilities, and perhaps adapt the suggestions to their individual situations. As far as I know the plan was first used by the Methodist Episcopal Churches of Baltimore in 1937. All of the material with quotation marks has been taken from a pamphlet printed by them under the date of May 24, 1937.

"The aim of this crusade is to win every unchurched parent of our church school scholars to Jesus Christ and an active membership in the Christian church." It is seen at once that the objective of this crusade is limited. But that is one of the strong points, for many times by the indefiniteness of our aim we fail to accomplish very much. There are many parents of our church school scholars who never come to church, and who are not identified with any church. Yet you have a contact with them through their children! They as parents are interested in their children, and you as a church are interested in them. So you meet on common ground! And we must recognize the fact that the child has a much better chance of success in the Christian life, if he has the cooperation of his parents, than if he did not have. So, in order to complete the job which your church school is trying to do, you must win the parents to Christ. And they can be won! They have already made a choice of your

*Guy H. Black, of Kokomo, Indiana.

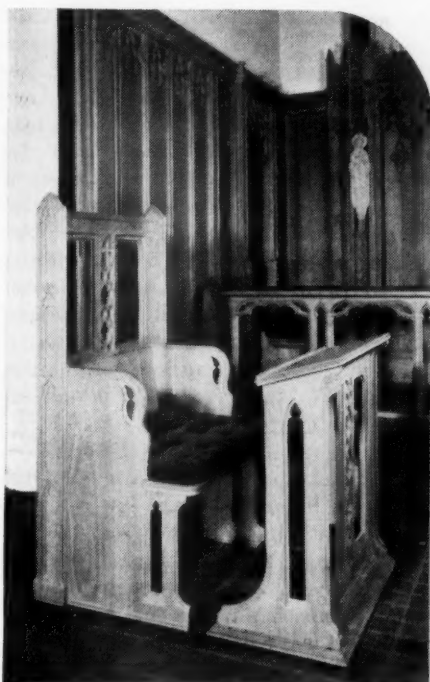
church for their children, so why not press home the advantage. So much for the objective! Now let us look to the organization.

"Whether this is an individual church or a group of churches, the first requisite is a general chairman. This should be a person who is vitally interested in the objective and who has the ability to organize to that end. Under the general chairman there will be divisional chairmen. If a number of churches are co-operating this will be a geographical division. If the crusade is in one church the division could be an age-group division. By that I mean a chairman for the primary, junior, intermediate, and senior groups. Or this could also be a geographical division along the lines used by Kernahan in his visitation evangelism.

"The crusade proper is divided into three parts. First, there is a preliminary preparation period, during which time a responsibility roll would be built, using a separate card for every prospect. Each card will give information as to the approximate age of the prospect, the number of children who attend church school, who their teacher is, and whether or not they are members of the church. This is a period for the selection and training of workers. 'Quality rather than quantity' should be the determinative factor in the selection of personal visitors. 'Seek the co-operation of the adult Bible classes as far as possible and wise. If the adult classes can be made to feel a sense of responsibility for winning to Jesus Christ the unchurched parents of our church school scholars, it will put a spiritual significance into their program which many of them lack.' It is suggested that all personal visitors be made by personal selection and interview, never by asking whoever will to volunteer. After the workers are selected they should come together for instruction and discussion of methods of approach as well as for inspiration. The last task that falls in this preparatory period will be an inspirational service for all participating pastors and workers. This will 'give emphasis to the connective aspect of the movement. It will be of great value to the hesitant and timid.'

"The second division of this crusade is the visitation of the prospects. In assigning the prospect card you may allow the visitors to make their own selection first, then the remaining cards may be given out on a geographical basis. Each sub-chairman should keep a record of all assignments. Then it will be desirable to hold conferences to receive reports and to have discussion of certain cases. 'Constantly em-
(Turn to next page)

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Evangelism

(From page 261)

phasize in your conference with personal visitors, both collective and personal, that this is essentially a movement to bring unchurched parents to accept Christ as their personal Savior first, and then to unite with the church as a public confession of that acceptance. This is not a crusade to enroll people as mere members of the church. Finally as soon as the visitor's reports are in, the pastor should telephone or write to those who have accepted Christ as Savior, expressing his 'real joy over the parents' surrender to Jesus Christ.' He should call special attention to the public revival services which are to be held in the local church on specified dates and urge the parents' attendance. Great emphasis should be given to the 'Ingathering Day' and the parent should be urged to bring his family to church on that day when he is to unite with the church in active membership."

The third period is one of public revival services in the local church. These services open with "Ingathering Day" when all who have been won during the Visitation will unite with the church. They will be urged to attend these special services and thus become a part of the fellowship of the church. Invitations will go out to all parents who did not surrender to Jesus Christ to attend these services. And then special effort should be made to get the "lost" within the church, that non-attending and non-supporting "third" of those whose names are now upon the church records. These public revival services may well be used to re-awaken and recover them for the church of Christ. A second "Ingathering Day" will be held on the closing Sunday night. Then on Monday, the campaign will close with a great service of all participating churches which will be a real victory service—with a real program.

BAPTIST GROUPS CONCERNED OVER TAYLOR APPOINTMENT

Washington, D. C.—A letter to President Roosevelt approving his "efforts in the direction of peace" but expressing "concern" over his appointment of Myron C. Taylor as his personal representative at the Vatican, was made public here by the Baptist public relations committee of the Northern, Southern and National (Negro) branches of the Church.

At the same time Dr. Rufus W. Weaver, chairman of the Baptist committee, released a statement urging President Roosevelt to inform the country as to the "full meaning" of the Taylor appointment.

Important Qualities for a Hymn of Worship

By Caroline Parker*

THE first quality necessary for a hymn that shall be an integral part of worship is that it says something to the worshiper, and is not a sentimental repetition of an uninteresting line or two. The hymn should stick to its text throughout, just as the preacher should do in his sermon. It should start with a real message and carry it through to the "Amen." It must have the power to inspire devotion. As an example read Charles Wesley's sturdy hymn, "Soldiers of Christ, Arise" from beginning to end. Every word counts. As a contrast read "O Paradise, O Paradise," a hymn which has been too popular in former days and is now falling into disuse. I classify this hymn as one for lazy Christians.

In this connection I should like to plead that the preacher be so familiar with his hymn book that his selections tie up with the message from the pulpit in order that the sermon sung by his listeners, for good hymns are sermons, will not contradict the spoken word. I once dropped in at an evangelistic meeting where the preacher had invited the sinners to come forward for confession. They took him at his word and pressed forward while a group of singers shrieked: "Too late! Too late! Ye cannot enter now." The sinners were determined, however, and followed Wesley's admonition to "Tread all the powers of darkness down." Let us hope they found a side entrance open "And won the well-fought day."

Real hymns are not written for one period. They must be based upon Christianity and free from denominational bias.

The hymns which have stood the test of the changing centuries are God-centered. An example is "O splendor of God's glory bright," written by Ambrose of Milan in the fourth century. Then in the eighteenth century Isaac Watts gave us "O God, our help in ages past." No collection of hymns can omit these two and many more of their kind.

We know that we humans must meet many of the same problems as our predecessors in each succeeding age. The hymns written for the early Christian church are just as applicable to the present day. Has anything more beautiful than "All creatures of our God and King" by St. Francis of Assisi of the thirteenth century been written?

*Manager, Church Music and Worship Department, D. Appleton-Century Company.

Paul Gerhart of the seventh century wrote "Since Jesus is my friend." Two hundred years later Edward Bickersteth gave us "Peace, perfect peace," and another century brings our own John Oxenham who tells us to find peace "Mid all the traffic of the ways."

St. Andrew of Crete must have felt that the seventh century was one of, if not, the dark ages when he wrote "Christian, dost thou see them?" It might have been written by Harry Emerson Fosdick whose hymn "God of grace and God of glory," voices a petition for courage to face the dark hour of 1940.

The problems of the present time—peace, brotherhood social action, etc., have brought out many fine hymns on these subjects, but they could all be grouped under the subject heading, The Golden Rule, which has been on the records for some time. Hymns which dwell on human relations must show sentiment but maudlin sentimentality set to a rollicking tune is not conducive to reverent worship. Waves of this type of hymn have swept over parts of this country at intervals and have done much harm. Emotionalism of this hysterical kind seems to have passed into permanent oblivion, so far as hymns are concerned. In the latter part of the nineteenth century the use of inferior hymns and tunes crowded out many of the fine old hymns, but fortunately our English brethren were not touched by the epidemic and preserved our neglected treasures. They have now found their way back into our hymn books and have brought with them some that had not been known to American churches. Dr. Howard Chandler Robbins, eminent hymnologist, preacher and teacher, maintains that the Psalter still remains the noblest hymnal to be found in universal literature and the 103rd the noblest Psalm.

A hymn must be written with even more care than a sermon—indeed, it should be a miniature sermon, for its message will go through centuries if it lives at all. It should be free from denominational bias, for the hope of the church rests on a united front. Hymns may be instrumental in bringing about a united church. Could there be a better sermon than Whittier's hymn—

"Forgive, O Lord, our severing ways,
The rival altars that we raise
The wrangling tongues that mar Thy praise."

In the simple words of St. Augustine, "A hymn is a praise offering to God."

The much discussed younger generation has been an important factor in the improvement in our hymnology. Our young people hate unreality and they have a passionate interest in the betterment of the human race. They do not spend much time in longing for an eternal rest, but believe their job is to make this world a decent place to live in. Hymns which express the needs and aspirations of this new generation are coming into use. The commandment—"Love thy neighbor as thyself"—which has been too long neglected—is reflected in their service hymns.

More attention is given to hymns for the very little folks. Hymns for children rather than about children are being selected for their hymnals. We might as well teach Latin in the kindergarten as to expect young children to understand the hymns for adults. Children memorize rapidly but they remember only what they understand.

John Ruskin gave us a great formula for living when he said

"All of one's life is music
If the notes are touched right and
in tune."

"THE WORD OF OUR GOD SHALL STAND"

Attacked by atheists whose lives it rebukes; ridiculed by "freethinkers" blind in their own conceit; dissected by critics whose "much learning has made them mad"; as the anvil outlasts the hammers that pound it—the Bible survives them all. And every year the spades of archaeologists dig out of the ruins of buried cities fresh proofs of its accuracy and truth. Truly, as prophets and apostles have written, "The word of our God shall stand forever!"

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By Lewis H. Chrisman

In the March Issue of
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Evangelism

(From page 260)

of their church affiliation about what they put into it. He said that if they would join whole-heartedly into the church's program they would reap a great satisfaction from their church fellowship. The president of our Women's Council was then presented, who welcomed the women and invited them into the women's organization. Besides the candidates themselves, only these two, the minister and the organizer were present. This was not a public service, but a meeting for instruction to those who were to be received into membership. On the following Sunday the ten were received at the morning service.

The next visitation occurred one month after the first, on the third Wednesday, so that the candidates might be prepared by the first Sunday. On this visitation six decisions were secured, followed by the same procedure. But such a vital force as the spirit of evangelism cannot be kept within rigid bounds. The wind bloweth where it listeth, and the spirit of God is not dependent upon time schedules. Therefore, on the Sunday before the regular "membership Sunday," four of the candidates, being qualified, presented themselves for membership and were received. Others, who could not be present on the first Sunday came on the second. So we found that we were having a continuous stream of new life coming into the church. Baptisms were frequent. The whole church caught the enthusiasm and was transformed into a live and vigorous organization. One of the new members asked the minister's wife, "Do they have baptisms every Sunday in this church?"

The chief difficulty which we encounter is the inability to get people out to the service of instruction. Yet we are not willing to accept them without this, as we feel that those who will not take their church membership seriously enough to prepare for it are not worthy of the church. This forms the reason for our waiting list. Those who do not qualify are cultivated until they do. To those who cannot come by reason of business or other difficulty I make a second visit, at which time I present the ideal of the church and their responsibility. This is not nearly as satisfactory as having them present in the church, but serves as a substitute. However, if no weighty reason prevents, members of the church are asked to contact them and bring them to the services of instruction.

The great advantage of this plan, aside from the new members which it has brought, is the division of labor between the pastor and the laymen. The

laymen's committee secures the prospects and by visiting them obtains their commitment. The pastor's time is then given to following up these decisions, motivating them with prayer, and training the candidates for membership. Thus the pastoral visiting is no longer haphazard, but definite and purposeful. The great joy for the minister is that there is provided for him by the laymen a constant group who are to be trained and received into membership.

This is to be our policy throughout the year. Every third Wednesday will see our men calling on prospects. Every fourth Wednesday will see a class for membership. Every first Sunday will be "Membership Sunday" but, because we cannot set bounds to the spirit, members will be coming on any Sunday and perhaps every Sunday.

BROTHERHOOD WEEK TO KEY- NOTE 'CRISIS IN HUMAN RELATIONS'

New York—The seventh annual nation-wide observance of Brotherhood Week will be held during the week of February 18-25, 1940, it was announced here by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, under whose auspices the observance will be held. The 1940 observance will have as its general theme "The Present Crisis in Human Relations."

In announcing the date of Brotherhood Week, Dr. Clinchy said:

"In this period of crisis brotherhood among Americans becomes a national necessity. There is an urgent need of maintaining here our national unity and counteracting the many divisive influences actively at work among us.

"Democracy is founded on religious ideals—on the conception of the Fatherhood of God and the Brotherhood of Man, every man and woman needing and helping the other as in the normal family.

"Brotherhood Week stresses the basic worth of human personality emphasized by Catholics, Protestants and Jews. Churches and synagogues can translate this ideal into terms of neighborliness in community life, justice in social and economic relations and goodwill in personal attitudes."

Dr. Clinchy said that chambers of commerce, service clubs, labor unions, agricultural organizations and youth agencies will hold Brotherhood Week meetings from coast to coast. In addition, he said, churches, schools, women's clubs and veterans posts will mark the observance.

Seven Types of Sunday Evening Service

By E. P. Thorne

Mr. Thorne, minister of the First Baptist Church, Oil City, shows that the minister who wishes to have an evening service has more than one technique which he can use. Perhaps here is the suggestion for which you have been waiting.

IT has puzzled me. It has probably puzzled you. "One service a week like the Catholics is what we must come to," said a leading church member to me. In the back of the mind of this thoughtful layman was the failure of the evening church service in so many churches, the week-end exodus of church people to the country, the lake, and other places, the five-day week which makes such an exodus easily possible, the facilities of modern transportation, the radio, commercial amusements and numbers of other forces which make it difficult to carry on largely attended church services at any hour on Sunday, much more so on Sunday evening.

So acute is the Sunday church problem that in some churches it is seriously being questioned whether the church should choose some other time in the week than Sunday for its stated services.* In the face of these difficulties, many churches have simply been compelled to close their doors on Sunday

evenings.

Yet in spite of all these difficulties, some churches have been able to carry on an evening service with hundreds present. Why? Because the leaders in these churches have been able to give the Sunday evening service a purpose and a reason for existing. They have given the Sunday evening service a character, a personality of its own, making it decidedly different from the morning service, yet making it Christian, appealing and effective. They have been able to do this through a combination of factors and circumstances, hard work, strong leadership, good music, good preaching, dramatics, special attractions, forums, evangelistic efforts and appeals, and other things which strike the public fancy. Whatever has been the method used, the leaders of such congregations have made people feel moral, ethical and spiritual reality through contact in these services with God as found in Christ. Through the efforts of the leaders, people have come and found help in one way or another for daily

living which is the test of the success of any church service.

Whether a church should attempt to carry on an evening service or not depends upon a number of factors. What is the location of the church? Is it a suburban, local or downtown church? What is the type of its leadership in the pulpit and pew? What are the customs, habits and attitudes of the people? Will enough of them go along to help you get an evening service started? How big is your community? Is there a real need and desire for it? While every situation is different, nearly every community affords an opportunity for some degree of success in utilizing the time of Sunday evening effectively, and for the good of the people of the community, and the kingdom of God. The leadership of each church will have to survey its own possibilities, determining the purpose and character of the service, what efforts should be put forth toward having an evening service.

Here are some types of services which have succeeded in one place or another, sometimes just one of these types has been emphasized. At other times, a combination of two or more of these types has been used successfully, depending upon some of the factors mentioned above. Someone or some combination of the following types of eve-

*See "The Fourth Commandment"—A. C. McGiffert, Jr., Christian Century, June 28, 1939.

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ning services may help you as they have helped others of us in the past.

Popular Preaching Type

In this type the emphasis is on preaching. Other factors are there but are incidentals, preaching is the main thing. There is a peculiarly gifted personality in the pulpit. He chooses sermon topics which readily catch the public fancy. There is no intention of being sensational, only the minister who would put on this kind of an evening service realizes that to get the crowds he must speak of what they are thinking and either interpret those things in a Christian manner, or bring the message of the Christian gospel to bear upon what his people are thinking during a given week. During the Hauptmann trial, one minister announced his preludes and sermon topics thus: Prelude 1: "The Hauptmann Case, an Argument for Capital Punishment." 2: "The Growth of the Gambling Spirit in the United States." The sermon topic was "Would You Accept \$100,000,000 as a Gift?"

Another preached a series of sermons on Marriage and the Home using the following topics: "Postponed Marriage," "The Gethsemane of Youth," "The Wage-Earning Bride," "Inter-marriage Between Catholics and Protestants," "Problems of the Second Marriage" and "Our Need of God at the Altar of Home."

Another preached a series on "Personal Defeat to Victory" during a series of Sunday nights in the summer. He used the following topics: "Rising Above Heredity and Environment," "Overcoming Our Most Cruel Discouragements," "Winning Over Our Personal Limitations," "Breaking Baffling Habit Entanglements," "Playing the Social Second Fiddle," "Conquering With a Crushed Spirit," "Finding Peace in God's Harmony."

In the popular preaching service, great emphasis is laid on the series. There is a series on the home, the church, the individual and his personal problems, love stories of the Bible, character of the Bible or some other series. This procedure has the advantage of giving the minister more time to prepare his sermons, and more time to advertise among the people.

Some ministers make it a policy to preach on the most outstanding event of the week. The people have been thinking about this and therefore are interested in what the minister has to say on that subject.

When the submarine Squalus was sunk some time ago, one minister preached on "The Squalus, Symbol of Ship-wrecked Lives." When the King and Queen of England visited us in the summer of 1939, another minister

preached on "The King of England Visits Us."

These ministers are simply trying to bring religion to bear upon the present problems of their people. After all, the test of the effectiveness of religion is whether it helps us here and now, day by day. Let the minister use the popular preaching evening service, giving good sermons on topics which people need help on, using all the resources at his command to make his services serve his people, and he will not go unheard.

Sunday Evening Specialty

In this kind of a service there are all the factors used in the popular preaching service, preaching and music, but it depends upon some special feature each time to draw people. These special "stunts" run all the way from the sublime to the ridiculous. An opera singer comes to town, and is invited to sing in the evening service, and she gets a crowd. A circus man comes to town, and is persuaded to come over to the evening service to tell of religion in the circus business.

The minister who knows the specialty evening service knows all the musicians in town. One such minister called in a group of popular musicians one evening. He did not know what they were going to play, but he built his service up with the use of hymns, prayers, responses, offering and offertory, so that his people were in the mood for worship, real worship.

Then he called upon the special musicians who were of a different faith, and they either did not know or care any better than to cap the climax by playing "Little Brown Jug" in great gusto just before his sermon. What a let down! The people shook their heads in disgust and some of them hung theirs in shame, while the minister himself, humiliated into tears, tried to preach himself back to grace again.

The trouble with the stunt in the evening service is not only that it is sometimes embarrassing, but worst of all, one stunt calls for another. Another must be had to keep the program going. When the stunt or specialty runs out the evening service fails, and hits the bottom as a back number. My advice is that if a minister uses specialties at all, he should take them from his own congregation. If he feels urged to use them from among his own church, let them be used sparingly. Better still, if they are good enough put them on as regular parts of the evening service. If he builds his service with enough appeals, and satisfactions for people, he will not have to resort to specialties or stunts.

Out of all fairness I must say that
(Turn to page 268)

Sound in the Church...



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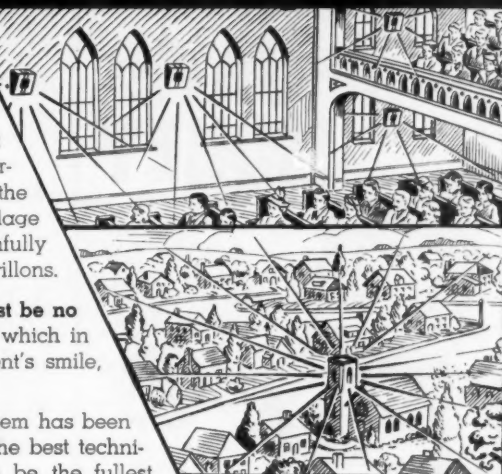
Webster-Chicago Sound Systems are tastefully housed in convenient and durable cabinets. The Webster-Chicago Automatic Record Changer is found also in phonoradios of leading American makes.



But in the house of worship **there must be no failures . . .** There, flaws of operation which in a theatre would bring but a moment's smile, **must not occur at all.**

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Memorial Service Is a Splendid Easter Ministry

PAUL J. KECKLY, minister of the First Christian Church, Girard, Ohio, has found a most sympathetic response to his plan for an Easter memorial service. The service last year was held at 8 o'clock on Easter morn. Invitations went out to all the families who had lost loved ones during the minister's pastorate. The invitation was in the form of a letter as follows:

FIRST CHRISTIAN CHURCH GIRARD, OHIO

April 4, 1939.

My Dear Friends:

At some time during my ministry in Girard I have been called to officiate at or have a part in the funeral service of some loved one of yours. I am inviting the near relatives of loved ones whom I have thus served to a special memorial service, at which prayers will be offered for these beloved dead. The service will be held in the chapel of the church on Easter Sunday morning at eight o'clock.

I will appreciate it if you will kindly extend this invitation to other relatives and friends who may wish to attend this service.

Very sincerely yours,

Paul J. Keckly.

The printed program used carried a simple note of dedication:

To the memory of your loved ones whose bodies I have helped lay to rest during my ministry in the First Christian Church of Girard and whose spirits live through the assurance of the living Christ, I dedicate this service of devotion.

The last two pages carried the names of the deceased from 1933 through the current year. The service was planned to bring comfort and hope to those who mourned. It follows herewith:

The Prelude—Thais—J. Massenet
The Opening Meditation

The Solo—"No Night There"—H. P. Danks

The Poem—"Strong Son of God"—Tennyson

The Old Testament Reading
Psalm 90
Isaiah 40:3-11
Psalm 23—In unison

The Prayer of Consolation
The Responsive Selection

Minister: To the memory of all the followers of the cross who fought the

good fight, finished the course, and kept the faith—

People: We dedicate this service of memorial.

Minister: To the memory of friends and dear ones whom we have loved and lost awhile—

People: We dedicate this service of memorial.

Minister: To the exaltation of the highest ideals of the Kingdom of Heaven; to the carrying out of the Great Commission; to the building of the Church for which Christ died—

People: In the spirit of the apostles and martyrs and Christ Jesus who is himself the great head of the Church, we dedicate our hearts and lives to the fulfillment of the unfinished task.

The New Testament Reading

John 14:1-6

Revelation 21:1-4, 22-27; 7:14-17

The Prayer of Intercession

The Poem—"The God of the Living"—Ellerton

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Is life—there are no dead."

J. L. McCreer.

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DO'S AND DON'TS FOR MINISTERS

By Joseph R. Sizoo*

1. Never go into your pulpit unprepared. People will not tolerate slovenly preaching. When you think of the numbers who will turn to that message for hope and light it is unpardonable to be indifferently prepared.
2. Keep your heart. Never lose your compassion. It is so easy to become calloused and cynical these days.
3. Be positive and constructive. Religion needs not so much defending as proclaiming. Preach affirmations. Keep your doubts to yourself.
4. Don't scold in preaching. There is enough scolding in the week-day without the minister of God joining the anvil chorus on Sunday.
5. Keep your courage. Stand up unashamed and unafraid. You are the keepers of the pathway to the stars. In men like you rests the hope of the world.
6. Never apologize for what you say or are. Your congregation will put the same value on you and your message that you put on yourself.
7. Don't confuse religion and theology. Religion is the experience men have with God. Theology is the expression of that experience, but both are needed.
8. See to it that your message comes out of your very soul and not out of a book. Remember the warning of Jesus, "Sayest thou this of thyself or hath another told it thee of me?"
9. Have something to say, say it, and then stop. Have good terminal facilities.
10. Learn to say thank you. A grateful heart always wins friendships.

*Minister of the Collegiate Church of St. Nicholas.

Sunday Evening Services

(From page 266)

some ministers succeed with this kind of a service very well. One minister goes abroad practically every year, and when he gets back home he has a specialty for each Sunday evening service of the season. People go to his church, but I wonder what would happen if some year the specialties were not available.

Group Meetings

In this sort of a service there may be preaching, music, specialties, and all the regular features of the evening service, but the emphasis is laid on showing up the group present that night. The leaders of churches who emphasize this kind of a service start early in the summer to invite various groups: Elks, Kiwanis, Rotary or other service clubs, ladies' clubs, Masons, Odd

Fellows, labor organizations, groups of factory workers in the neighborhood, veterans, Welsh, German or other practical groups, until there are as many invitations accepted as he wants for a season. Then he sets up his program around the coming of these groups, and starts his publicity working weeks ahead of time.

I have known men who used this type of program with success. The time is used to bring special messages to such groups as mentioned above, some of whose members would scarcely ever get to church at all in any other capacity, but who will come if their whole organization will come. Such groups in an evening service afford a great opportunity for education for peace, evangelism, adult education or other subjects. The most one can do as a rule in evangelism is to sow the seeds, get names and addresses of visitors, visit them in their homes and get their decisions there. This type of service is not only a good thing for individuals and organizations but also helps to build a reputation for a church as being aggressive, and ready to lend itself to service to groups outside of its own membership. While this kind of evening service has many things in its favor, care has to be taken not to overdo the group emphasis, else one's own people feel it to be only an extreme expedient standing between the minister and the failure of the evening service. If used periodically, this type of a service will be welcomed by all present. It radiates good will.

Drama

The drama service is used successfully by some ministers. In the drama service many other parts of the service have to be shortened or eliminated. Here the drama precedes preaching in time and emphasis. The drama, like the sermon in orthodox Protestantism, is in the center of things. Usually someone other than the minister directs the drama. Paid directors, if they are paid only five dollars per performance, are much better for this sort of presentation. The minister directs the director in suggesting the kind of presentation he wants, and in making suggested changes in costuming, wording, lighting or characters to give a certain effect. The men who have succeeded with this kind of service check every detail of the drama before it goes on. In this way he builds up a confidence in the congregation that something good will always be had. "Why," they say, "should not the Christian church put on something as good as the world does?" These men spurn the idea that because it is the church putting on dramas, that it has the right to make its plays less good than the

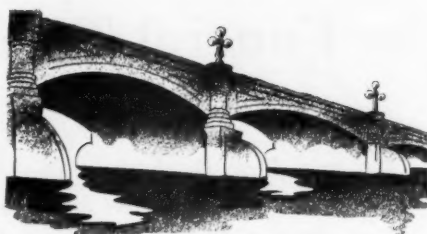
best. Within their casts there are no bathrobes used for eastern costumes, and no bedroom slippers used as sandals. These things are checked at the dress rehearsal.

Costumes are provided by the church or groups in the church. Leadership for directing is provided from the same sources. Materials may be had from the headquarters of any denominational body, in book form, one play for each month in the year. The materials covered are almost anything from dramatized Bible stories to peace and temperance plays.

The drama is usually a short one presented in every evening service. While the players are getting ready, the minister is out on the stage leading the first part of the service. At a given point the lighting effect starts, and the play is put on almost on a professional basis, but actually the congregation sees their own sons and daughters on the stage. The minister, having known beforehand what the play is to be about, has prepared a short sermonette, say ten minutes in length, to be given after the play. As the climax of the play is reached, and the last character has gone off stage, the minister walks out almost as though he were a character in the play, and takes up the thread of the theme where the play left off. And in those few minutes, lays before his people the claims of Christ for action in their lives. It is powerful. The people are already emotionally stirred if the play was well done, now at the right moment the appeal, in a different form, is brought to them. This moment may be used for successfully presenting the evangelistic appeal for taking a stand then and there for Christ. If preliminary work has been done with individuals, many may make decisions as a result of those five or ten-minute appeals.

Of course it takes work and patience and some money to put on this kind of an evening service, but there are many rewards. Various groups of young people are utilized in this sort of a service. Crowds usually attend them and are happy about it all because, to most of us, life must be dramatized to enable us to know how to live it. There are large dividends to be had from this sort of a service. More and more in Protestantism, the appeal is being made through drama. We left the drama of the mass in the reformation, but now we are seeing that life must be dramatized for us to really understand it. This form of religious presentation is on the way in American Protestantism right now.

Have you the leadership, money and patience to put this kind of a program on? Go ahead, but keep your ear to



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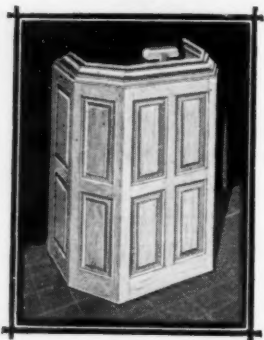
the ground and do not overdo it.
Open Forum

The open forum is successfully used by some churches. It is usually done

in suburban churches, or churches where the emphasis is laid on the educational and intellectual approach to religion

(Turn to page 281)

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No Funeral Today

By Arthur L. Rice*

Mr. and Mrs. Darkside thought that the Mrs. Church was dead but investigation showed that she was very much alive. Here is a novel way of presenting reports at the annual meeting.

(A play to be used at the annual meeting of a church.)

Cast of Characters:

Mrs. Church.

Mr. and Mrs. Darkside, a pair of "Job's comforters."

Undertaker.

Dr. Brightside, who knows more than pills.

* * *

(As the scene opens, Mrs. Church is seated in her living room, busy with her darning. A knock is heard. She answers.)

Church: Do come in, Mr. and Mrs. Darkside. Let me have your hat. Seat yourselves. It has been a long time since you called. You are almost strangers.

Mr. D.: We do think of you, Mrs. Church, even though we do not see you often. We are greatly interested in your health. In fact—

Mrs. D.: Yes, Mrs. Church, we have heard all about it, and we are so sorry.

Church: Sorry? I do not know what you mean.

Mr. D.: You do look bad, Mrs. Church, but it's not surprising. I have heard how poor your circulation is. And of course no one can live long on such starvation rations as I hear you are receiving.

Church: Let me see. How much are you people giving?

Mr. D.: Tut! Tut! It is not proper to talk business when we have come for a friendly call. And you know you can always count on us if you need us.

Mrs. D.: Yes, indeed. Always. But you are surely growing feeble, Mrs. Church. That's not to be wondered at. We are all growing older, year by year, and when all the young folks are deserting you I don't see how you keep going. Don't you think you should lie down?

Church (puzzled): Possibly I should, though I didn't realize I was so weak. (She lies on davenport. Mrs. D. covers her.)

Mr. D.: There now, just be comfortable. You remind me so of my own dear mother in her casket. She looked so tired, and yet so sweet. Of course, we must all come to it sooner or later.

*Minister, First Congregational Church, Tulare, California.

Mrs. D.: After all, why should one want to live? Life is only a struggle. It is a matter of common knowledge that the church is on its way out. So few attend any more.

Church (feebly): But I feel it my duty to—

Mr. D.: —Duty? How old-fashioned you are, Mrs. Church. No one in polite circles refers to duty nowadays. It sounds so disagreeable, don't you know, and man's first duty is to be agreeable.

Mrs. D.: Yes, indeed. That's one thing which has turned so many people against you, Mrs. Church. You have called folks' attention to what you consider their sins, and of course that just isn't done in the best society. Years ago you were able to frighten people with the threats of hell fire, but, ha, ha, you know that doesn't work today, does it, Mrs. Church? (There is no reply.) John, she doesn't answer. (She goes to Mrs. Church, feels pulse.) She is dead. We have known she must die, and just to think, we were here when it happened.

Mr. D.: We must call the undertaker at once, and see that she has a decent, but very inexpensive burial. (He exits. Funeral music plays until he returns. Mrs. D. primps, or very unconcernedly reads. Enter, Mr. D., accompanied by Undertaker.)

Undertaker: I feel very badly over Mrs. Church's passing. In my professional work I have seen a great deal of her, and she has been such a help to those in sorrow. I do not know how they will get along without her.

Mrs. D.: Oh, yes, but the world does move. Something better will take her place. Mark my word.

Undertaker: I'm not so sure of that, but we shall have to make the best of it. On my way over I met Dr. Brightside, who was a great friend of Mrs. Church's. We will need a death certificate, you know, and he promised to come right over. I believe I hear him now. (Goes to door and admits Dr. Brightside.)

Dr. B.: Hello, there, what's this I hear?

Mr. D.: So sad, Doctor. Our dear, beloved Mrs. Church is dead.

Dr. B.: That's hard to believe. She was very well when I saw her quite

recently.

Mrs. D.: But you know, Doctor, she has been failing fast.

Dr. B.: Wait a moment. It would be dreadful to bury a living victim. (Takes her by the hand.) Mrs. Church, this is Dr. Brightside. Can't you answer me?

Church (opening eyes): Doctor, I'm really not quite dead, but from the way they talked I knew it was only a matter of time, so I just gave up.

Dr. B.: The way they talked. I know exactly what they said, and that sort of talk is the worst poison I know. If you had passed on you would not be the first who had actually been talked to death.

Mr. D. (haughtily): We are sorry, Doctor, but we were only doing our duty. We will go now.

Undertaker: You won't need me, and how happy I am for that.

Dr. B.: We can spare the undertaker, but Mr. and Mrs. Darkside shall not go. (Undertaker exits.) I sentence you to sit here while I call witnesses who shall prove the health and vigor of my patient. (They sit.) We doctors know the value of fresh blood, and Mrs. Church is constantly enjoying the benefits of transfusion with the vigorous blood of youth. Listen to the reports of—(Youth Division, as Sunday School, Young People's Societies, Scouts, Camp Fire Girls.)

We are no stronger than our hearts, and womanhood is the heart of the home, and of the church. (Reports of the Women's Division.)

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Mrs. Church has many things to do, so she uses many other hands to do her work, other feet to carry her on her errands of mercy, other lips to speak her messages. May I ask one of her representatives to sum up the case for Mrs. Church? (Pastor's report.)

(Any others may be added to these suggested reports.)

Dr. B.: How do you feel, Mrs. Church?

Church (sitting up): I never felt better in my life. There's one room that needs cleaning, and I think I shall start that, and then I shall bake some cookies for those children whose mother is ill. Thanks a lot for every-



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thing. Now will you kindly excuse me, for I have so many things to do that I'm eager to get started. (Exits.)

Dr. B.: And Mr. and Mrs. Darkside?

Mr. D.: I am astonished. I never knew. . . I took what I heard for true. Doctor, I want to beg your pardon.

Dr. B.: Not my pardon. You should address that petition to a higher Person, who is always ready to hear, and to forgive.

Mrs. D.: We do pray him for forgiveness. (They rise.)

Dr. B.: Before you go let me give you a free prescription for Mrs. Church, and for you. You can improve her circulation by your regular church attendance. You can raise her blood count by your generous gifts.

Mr. D.: My eyes have been opened. You have our promise for both of these services, and anything else which we can do. Goodbye, Doctor, and thank you. (All three exit.)

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Ministers' Vacation Exchange



TIME has come again for the "Ministers' Vacation Exchange." For some years this department has featured the spring issue of *Church Management*. The idea back of it is to permit ministers to arrange pleasant vacation exchanges with others in far away states. Eastern men move west for a few months. Northern men move south and so on.

No charge is made for insertions so long as a mailing address is given. Honoraria for exchange ministers depend upon the local situation. Many times the exchange is based on the use of the manse alone. At other times there is a stated vacation honorarium.

We would especially urge this season an exchange between ministers in Canada and the United States. We need to do all we can to cement the friendship between the churches of these two nations.

The announcement below is given merely for form. Make your announcement brief, concise and accurate.

Cleveland, Ohio. Presbyterian. Five hundred members. Would like to exchange with some minister in northern Ontario for three weeks in July. Manse

near the lake. No honorarium. Morning service, Sunday only. John Doe, 535 State Street, Cleveland, Ohio.

Small churches in rural areas will find it possible to secure good preachers through the vacation season at no cost by using this department even though an exchange is not desired. We suggest an announcement of this nature.

Bluefield, Vermont. Congregational church. One hundred fifty members. In White Mountains. Cool. Good fishing. Will be glad to permit use of the parsonage for four weeks in August in return for pastoral services. John Doe, Bluefield, Vermont.

Ministers who for one reason or another do not wish to openly publicize their desires may use the department without giving their own name. We will supply a box number care of *Church Management* and mail will be forwarded to them. It will be necessary for them to send a payment equal to five cents for each word in the request, with the announcement to care for postage, forwarding details, etc.

Announcements which are to appear in the March issue should be in our office not later than February 10.

CLASS ROOM VALET

A new office utility has just been announced by Vogel-Peterson Co., Inc., called the Office Valet. It is smart, compact steel office wardrobe, introduced to replace the usually over-loaded costumer and to supplant stuffy lockers. The unit consists of ventilated and divided shelves for hats, a hanger bar for coats, an umbrella rack and a shelf at the bottom for overshoes. The manufacturer has designed two sizes and offers an Office Valet to accommodate six people and a double one for 12 people. As illustration shows the Office Valet is a neat fixture and it is claimed to be rigid, sturdy and of truly sanitary



dustless construction throughout with a cupped rubber shoed base. Very little floor space is required for either size (a maximum of 30"x30"). Vogel Peterson furnish this new unit of their complete line of wardrobe and check-room equipment finished in a choice of three beautiful colors.

QUAKER CITY GROUPS LAUNCH GO-TO-CHURCH DRIVE

Philadelphia—A "Spiritual Recovery Fellowship" has been launched here by the Philadelphia Federation of Churches to attract inactive churchgoers back into the churches.

According to Rev. Dr. Robert C. Wells, chairman of the Federation's Department of Evangelism, the drive is occasioned by the fact that the average Protestant church of 300 members is attended regularly by only 30 per cent of its members. A major problem of the churches is the reawakening of spiritual interest among the absent 70 per cent."

BOOK BROADCASTINGS

What the Writers Have to Offer

Music

The New Church Hymnal. Edited by H. Augustine Smith. D. Appleton-Century Company. \$110 per 100.

Many who through the years have enriched the worship of their young people through the use of H. Augustine Smith's *New Hymnal for American Youth*, or its predecessor, *Hymnal for American Youth*, have long hoped that Dr. Smith might bend his energies toward the production of a church hymnal builded along somewhat similar lines.

That hope has been fulfilled in the publication of *The New Church Hymnal*, produced under the discriminating eye of Dr. Smith, who associated with him in the enterprise three distinguished critics in the field: Edward Shippen Barnes, Howard Chandler Robbins, and James Dalton Morrison. While the names of these four appear on the title page, the names of Earl Bowman Marlatt, Carl Fowler Price, and Lucia May Smith might also have been included. The representation of many denominations on the board assures that the material contained in the volume will be suitable for use in a wide variety of churches.

The spirit in which the book was compiled is reflected in a paragraph in the Foreword: "*The New Church Hymnal* is an attempt to voice the spiritual life in literate language and vital music. Each word, phrase, stanza, melodic line and harmonic structure has been subjected to minute criticism. The book contains as many of the worthy hymns written through nearly two thousand years of Christianity as space permits. Many hymns though they may carry the imprimatur of the church have been rejected because they seem to the editors to be contrary to the teachings of Jesus as interpreted by the leaders of the church in this age."

While one will find a great many of the older classic hymns in the book the compilers have held faithfully to the implications of the above paragraph. Of the more than five hundred hymns included over one hundred of them were written by authors who either died after the turn of the century or were still alive at the time of publication. The works of many of these appear in the sections devoted to hymns of brotherhood and social service, which sections are especially rich.

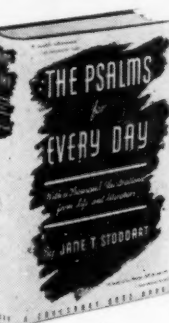
While some of the older tunes are repeated several times the repetition is, in general, not excessive. More could be said for the newer tunes which are introduced. Most of them are easy to sing which is an important point for any hymnal which seeks to serve the church.

It is, however, in the provision for special services and for greater congregational participation that the hymnal

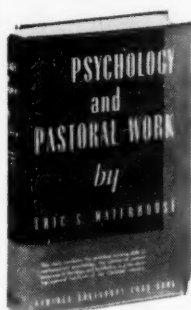
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Under what conditions, this author asks, can the Christian Church continue with power amid the world-confusion of the present? His answer is that the way to triumphant permanence is by accepting and fulfilling the responsibility of remaking human lives. He challenges each individual Christian to be "as big as the cause he espouses," because *life can be changed if man by his choices will cooperate with God.*

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• Donald Wayne Riddle

Using Paul's own letters as primary source materials, Dr. Riddle freshly interprets *Paul the man*, tracing his personal development and relating his experiences to present-day Christianity. A truly scientific biography.

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is especially rich. Some idea of the wealth of material in the section on special services is gained when it is noted that more than fifteen hymns for the junior church are included in addition to seven youth hymns.

To meet the demands for a hymnal that will afford the opportunity for greater congregational participation, care has been exercised to include a number of responsive calls to worship, litanies, prayers and responsive readings. Great credit should go to Rev. James Dalton Morrison for his discriminating selection and arrangement of the "Aids to Worship and Responsive Readings." More than seventy pages in all, this section will in most churches show wear far sooner than the rest of the book.

Finally, a word should be said for the book from a mechanical point of view. To use an archaic, but expressive word, the book is of good heft as well as balance. The type is clear and the musical notations easy to distinguish. Careful and complete indexing has provided a key to full use of the material contained between its covers.

I. G. G.

Gilbert's Manual for Choir-Loft and Pulpit by Harry Gilbert. Charles Scribner's Sons. 197 pages. \$2.75.

The development of music appreciation in our churches has led, inevitably, to a work such as this which classifies information regarding choir and organ numbers. We thought that we had done something when we published a list of recommended choir and organ number for the entire year in our 1939-1940 Directory but this volume goes to the logical conclusion of the matter.

First it seems complete. That is it is complete so far as suitable music is concerned. There is available much material which is not listed but here are the historic and recognized works in the field. Then it is complete by means of its classification. First there is a list of general topics treated so that one may use the manual most effectively. Then follows the classification of the selection under the many heads. Keys indicate the nature of the work, whether it is solo, duet, type of voice required and the publishers. A final section gives the selections which paraphrase scripture passages.

It is not a work which you will rush, buy and read. But our guess is that clergymen who know their church music and choir leaders who wish to make their work most effective will eventually invest \$2.75 in this work. The author is choir director and organist at the Fifth Avenue Presbyterian Church in New York City.

W. H. L.

Religion and Theology

Free Men by Lynn Harold Hough. The Abingdon Press. 240 pages. \$2.00.

This volume contains the third series of Forest Essays by the distinguished Dean of Drew Theological Seminary. Although the twelve discussions are separate entities, each embracing a distinct line of thought, the whole book is unified by certain principal ideas. These may be summarized briefly as follows: (1) the belief in freedom as opposed to determinism; (2) the use of

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history as a laboratory for the diagnosis of present ills; (3) the necessity for a sound theology as a basis for social action; and (4) the inadequacy of humanism unless supplemented by the tenets of evangelical Christianity.

Dean Hough writes with a vivid and characteristic style, his sentences being carefully composed and beautifully expressed. Those who read the book immediately feel that they are in contact with a magnificent mind, ripe in culture, learned in history, and acute to contemporary problems. Never is there evidence of intentional evasion in grappling with a perplexing problem, and throughout the entire book is the testimony of a strong and zealous faith.

Young ministers should not take too seriously the author's statement that "most preachers have to spend so much time stabbing somnolent minds awake that they have very little opportunity

to conduct clear and potent arguments."

This reviewer has heard many laymen state that the great trouble with young clergymen is the opposite, their seeming inability to utter other than the trite and commonplace and their reticence in endeavoring to inspire their congregations with clear and cogent reason. However, Dean Hough's book will do much toward stabbing the minister's own mind, whether it be somnolent or not.

T. F. H.

Hinduism or Christianity? by Sidney Cave. Harper and Brothers. 255 pages. \$2.00.

This book is an elaboration of the six lectures given as the Haskell Lectures in the Graduate School of Theology at Oberlin College in 1939, by the principal of New College, London, and professor of theology in London University.

The sub-title is "A Study in the Distinctiveness of the Christian Message." Professor Cave, while recognizing that many of the early missionaries in India saw only the worst in Hinduism and compared it unfairly with the best in Christianity, yet feels that Hinduism cannot be compared to the Christian gospel and has little use for Christian missions in terms of "Sharing." He does not seek an "Amalgam of Hinduism and Christianity in a synthesis of Hindu and Christian philosophy." He wants to ask Hindus to "share" with us in the reception of God's revelation of himself in Jesus Christ.

With this conservative approach, the author compares the law of Karma with the Christian doctrine of eternal life. Another informative lecture is devoted to the conception of the divine in the two religions. Then follows an illuminating chapter on Hindu Bhakti or devotion as compared with Christian faith.

The best chapters are the last two, which deal with a comparison of Hindu and Christian ethics and a comparison of the two religions as a whole. These are informative chapters and throw light on such modern Indians as Mr. Gandhi, Mr. Jawaharal Nehru, Rabindranath Tagore, Sir S. Radhakrishnan and others.

The approach of the book is conservative and more in the spirit of Barth than "Rethinking Missions."

H. W. H.

Religious or Christian by O. Hallesby. (Translated by C. J. Carlsen.) Published by Augsburg Publishing House, Minneapolis, Minnesota. 198 pages. \$1.50.

Dr. Hallesby is a member of the faculty of the Independent Theological Seminary of Oslo, Norway. He has already written a number of books which have been translated into English. Among his most popular writings are *Why I Am a Christian* and *God's Word for Today*. This book seeks to define what is Christian as contrasted with what is popularly called religious. The author is convinced that the one great danger to Christianity has been and still is the blending and the confounding of pagan religions with Christianity.

The author approaches his theme from seven points of interpretation and

concludes in his last chapter with a comparison of religion with Christianity. Dr. Hallesby first discusses the place of the cross in the Christian faith. This is followed by a study of the obedience of faith. The place of temptation in one's life is considered from both the view of the Christian and its consequences for religious experience. The chapter entitled Manly Christianity is a unique discussion. How true it is that "our unmanliness perhaps never comes to light more wretchedly than in days of adversity." The relationship of grace and forgiveness to the Christian faith conclude the author's interpretation of a Christian. One sentence taken from the last chapter may well summarize the author's view of Christianity in our modern world: "The tragedy of the religious unrest of our age is that modern man is so ignorant of what real Christianity is that he permits himself to be fooled into accepting almost any kind of imitation and falsification of true Christianity." While this study omits a typical American emphasis concerning the social views in modern society, it does present clearly the theological positions which our author believes a Christian should take.

W. L. L.

Religion and Literature

Recent Literature and Religion by John Rothwell Slater. Harper & Brothers. 237 pages. \$2.00.

All Christians, laity and clergy alike, who are interested in what modern writers are saying about the value and meaning of life should read this book. It consists of the Ayer Lectures at the Colgate-Rochester Divinity School this spring and its author is professor of English at the University of Rochester.

The period treated is from 1900 to the present. The first lecture on *The Literary Challenge to Religion* is a very fascinating exposition of the manner in which the tides and tendencies of thought and action, whether it be the emphasis on psychology or the revolt of youth, are reflected in contemporary literature.

The second lecture takes up the fiction and drama of the older generation within this period—Conrad, Galsworthy, Wells, Bennett, Chesterton and Shaw. In the third lecture the younger generation of writers is classified in three divisions: those who offer us contemplative insight, as Thornton Wilder, those who show us religion in practice, as Willa Cather, and those who write of the lonely struggle of the soul, as Eugene O'Neill.

The fourth lecture is given over to the four major poets of doubt and faith: Thomas Hardy, A. E. Housman, John Masefield and Robert Bridges. The final lecture deals with recent poetry of the good life and mentions particularly Gerard Manley Hopkins, Alfred Noyes, Robert Frost, R. P. T. Coffin and Edwin Arlington Robinson among many others.

Professor Slater has a charming style of his own and reveals an astonishing power of analysis in his examination of our leading contemporary novelists, poets, philosophers and dramatists as he traces the threads of faith and paganism in the modern pattern of civilization. At once profound and readable, instructive and interesting,

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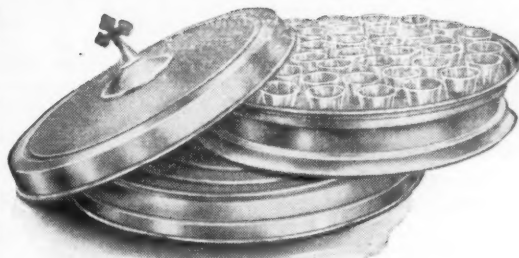
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F. F.

The Jew and the Literature of England by Montagu Frank Modder, Jewish Publication Society of America. 452 pages. \$2.50.

This is an interesting study of the Jew as he is reflected in the literature of England from mediaeval times until the end of the nineteenth century. Dr. Modder, who is professor of English at Beloit College, is not himself a Jew and did not prepare this book originally for the Jewish Publication Society.

The book reflects the growth of tolerance on the part of Gentiles for the Jew. Jewish men were universally portrayed as villains in the Middle Ages. By the time of Elizabeth the Jew is being humanized in the thought of the Gentile author. Three or four types of Jews constantly crop out in English literature: the Jew who is a villain (represented by Shylock), the wandering Jew, the Jew who is a comic character to be laughed at, and the Jew who is really a hero and misunderstood. It is interesting that the Jewess is almost always treated with respect and chivalry by the Gentile author. The Gentiles who are portrayed as hating the Jews are the devout Christians, especially the churchmen; the intense nationalists who think of the Jews as foreigners, and the ethical English businessmen who conceive the Jew as a user.

This is an interesting study in English literature.

H. W. H.

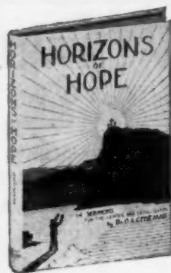
Biographical

Men of Power, Volume IV, by Fred Eastman. Nashville: Cokesbury Press. 220 pages. \$1.50.

As in the preceding volumes in this series, this fourth one deals with four men each coming from a different walk of life: Abraham Lincoln, the statesman; Leo Tolstoy, the writer; John Burroughs, the naturalist, and Graham Taylor, the Christian sociologist.

Concerning the biographies presented in this volume, certain characteristics stand out in bold relief: In the first place, they are presented with a dramatic touch which grips the imagination. One doesn't want to lay the book down. In the second place, the style is lucid and compellingly interesting. Of course it is quite obvious that the author has done a considerable amount of research in the preparation of these studies, but having done it he has carefully pushed that into the background and then given the reader the rich rewarding results of his labor—quite as a carpenter tears away the scaffolding, thus leaving the finished house a thing of artistic beauty. Third, the appraisal of each character is convincing. What he has undertaken is not to give a detailed and exhaustive treatment of each personality studied, but to interpret each one in the light of his own background and times plus the creative impact of his own personality and then to discover those elements of power which have raised him above his fellows. These brief biographies give us a perspective on these men that is fresh and revealing. Fourth, there is what we might call

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a biographical sensitiveness throughout. One can almost see these men walking across the pages, as though one were in a theater witnessing a steadily moving drama through changing episodes and scenes. They are very much alive!

S. L.

Jedidiah Morse, a Champion of New England Orthodoxy by James King Morse, Columbia University Press. 189 pages. \$2.50.

This volume is the second in the series of "Columbia Studies in American Culture" and deals with the part played by Jedidiah Morse, a protagonist of orthodoxy, in the theological controversies of the period immediately following the American Revolution. The story of Presbyterianism and Congregationalism in New England is told. The book deals particularly with the struggle between Unitarianism and Trinitarianism within New England Congregationalism. The story of the Harvard Controversy and the founding of Andover Seminary as a protest against liberal theological instruction at Harvard is here. Here also is the story of the split on this theological issue that shook Congregationalism to its foundations.

Jedidiah Morse, besides being "the father of American geography," was for thirty years the minister of the Congregational Church at Charlestown, Massachusetts. During all of that period he was one of the ring-leaders of the Trinitarians and did not relinquish that position until he was forced out of his church and went to work for the government to make a survey of the condition of the American Indian.

H. W. H.

The Flowering of Mysticism by Rufus M. Jones. The Macmillan Company. 270 pages. \$2.50.

Well might this last creation of the mind and heart of America's No. 1 mystic be called *The Flowering of Mysticism* in Rufus Jones. Ever since his own college days Dr. Jones has been on the trail of the pure religionists who, although not disregarding scientific and logical approaches, find their greatest source of the truth of God in the mystical experience of the love of God. The analysis of the nature of mystical religion in the last chapter of this book is the finest brief and concise statement on the subject I have seen.

The main body of the study is given over to the mystics of the fourteenth century. After his life's study in this field Dr. Jones feels that the first grey streaks of dawn appeared with the saintliness of St. Francis in the twelfth century, grew markedly in Aquinas in the thirteenth, but the full bloom of pietistic and mystical religion appeared in the fourteenth century which, in turn, became the dynamic for the Protestant Reformation.

Individual chapters have been given over to Eckhart, Tauler and Suso and to the mystical groups, the Friends of God and the Brethren of the Common Life. In the universities and cloisters of the Rhineland Dr. Jones has spent long periods of his school days and in recent months even longer periods carefully studying the complete sources of these mystical geniuses. In practically every point he agrees with the most recent and critical studies in the field, even to the acceptance of the composite authorship of *The Imitation of Christ* formerly attributed to A' Kempis. Very properly he concludes this long list of religious giants with the name of the righteous layman, Gerard Groote, who founded the Brethren of the Common Life and who undoubtedly contributed choice passages to the *Imitation of Christ*.

If it is to be expected that the religious revival will begin in the twentieth century as it has in each preceding age in the wide distribution of great religious zeal and mystical piety in godly individuals then indeed ministers and layity alike who hope for a nobler Christian church may well study the fine art of these geniuses of the fourteenth century.

R. W. A.

Religious Education

Christian Religious Education: Principles and Practise by Austen Kennedy de Blois, Ph.D., and Donald R. Gorham, Ph.D. Fleming H. Revell Company. 385 pages. \$3.00.

Since the *Studies in Religious Education* by Lotz and Crawford (Cokesbury) was not reprinted when the second edition was exhausted some of us have been unable to find a satisfactory text for an introductory course in religious education in the seminary. Now once again that demand is satisfied in this recent Revell publication which not only covers the wide field of interest which an introductory course naturally includes, but also covers each subject with intense clarity and many sugges-

tions for discussion and bibliographical guidance.

The authors are associated on the faculty of the Eastern Baptist Theological Seminary in Philadelphia, the former as president emeritus and latter as the director of the School of Religious Education. The work is done in the most thorough-going manner and exhibits a progressive point of view which is heartening to those who have been seeking to keep religious education deeply religious and Christian but also to see to it that it is really educational and based upon the most recent knowledge of the educational profession.

The compass of the book includes several chapters on the history of religious education and on the psychological and philosophical backgrounds for such a study. There are chapters on the aims of religious education, the place of the Bible, the place of worship, an evangelism in education and an excellent analysis and study of Jesus as an educator. The remainder of the work is somewhat more technical and treats of methods, the curriculum, the various schools of religion and the ways of meeting the needs of the various age groups.

R. W. A.

Youth

Education for Christian Marriage, edited by A. S. Nash, M. A., M. Sc. The Macmillan Company. 300 pages. \$2.50.

Education for Christian Marriage is a frank and comprehensive presentation of the marriage question by men who must have given painstaking study and preparation to the subject in hand. The writers are from different denominational fields, most of them from Europe. They cover wide areas in dealing with a pressing problem, areas like psychology, sociology, medicine, as well as the moral and theological side. Every pastor and all who have to do with the marriage question should read and re-read this book. There are chapters that could well be put into pamphlet form and placed in the hands of all candidates for marriage. It should prove to be a valuable text book in church classes of young people, colleges and universities. Your reviewer hopes to make much use of it. There is a timely foreword by the Archbishop of York.

A. S. N.

Youth Speaks! by Leslie Ray Marston. Light and Life Press. 206 pages. \$1.25.

A generation ago too much emphasis was laid upon the idea that youth should "be seen, not heard." It was the current assumption that it was the duty of young people to listen with silence, patience and respect to whatever advice members of the older generation felt constrained to inflict upon them. That in more or less isolated spots there are still some signs of the prevalence of this fallacy cannot be denied. But in general it is not hard to see that the pendulum has swung in the other direction. Today people are interested in what youth has to say. In *Youth Speaks!* Bishop Leslie Ray Marston of the Free Methodist Church gives us a study based upon the comments of seventy college students upon

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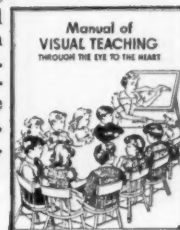
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matters of the highest importance. These excerpts from the self-analyses of these young people are highly illuminating. One cannot read them without wishing that they could be brought to the attention of all high school and college teachers. It must not, however, be thought that Bishop Marston has made no contribution himself. Speaking as a trained psychologist, holding a doctorate from the University of Iowa, his own comments are of high interest and exceptional value. For example, the chapter entitled "Youth Speaks in Passive and Active Voice" is an unusually informing study of the introversion-extraversion problem. The exercises at the end of each chapter are especially rich in suggestion.

L. H. C.

Fiction

After This by Ryland Kent. Harper & Brothers. 245 pages. \$2.50.

This is an interesting story dealing with the possibilities of the future life. The steamship Kalipurtha sinks in the Indian Ocean, taking with it the usual mixture of steamship passengers. Vari-

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The philosophy of the author is universalism. Nearly all seek to find the higher planes and find development possible. We suspect that the author is seeking to make a contribution to the idea of immortality. It is well that the subject should be brought to mind. Just how convincing it may be to the reader depends largely upon his own concepts. Personally, this reviewer prefers the theology of Mr. Kent to his geography, but I suppose it is very difficult to develop spiritual planes without some kind of physical matter upon which to walk. The story will not be satisfactory to the theologians who follow the historical doctrines of immortality but we suspect that it will be pleasing to nearly all others.

The book is splendidly written. The author is a skilled writer and literary craftsmanship has not been sacrificed to a religious theme.

W. H. L.

Boss Man by Louis Cochran. Caxton Printers, Ltd., Caldwell, Idaho, 1939. 271 pages. \$2.50.

A novel about the Delta country in the Deep South. It presents in review the standard concepts of the rural Southland: the social pattern of the share-cropper, white and black; the race and caste-system with its dominance of a thin stratum of white owner-class; the smoldering, futile fury of the poor whites and the deep reserves of the negro; love and frustration; local fascism and lynching; the World War and prosperity for the landlords. The plot might have been better and the materials could have represented a greater universe, but the book is readable and deserves a place in the list of works on the South.

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class of revelation is as a medicine to our social structure will not always be conceded.

J. F. C. G.

Various Topics

Americans by Emil Jordan. W. W. Norton & Company. 459 pages. \$3.50.

This is a magnificent book. Within a single volume of 450 pages the author has crowded the human history of America. The story begins with the early migration eastward from Asia. Then comes the account of the mound builder, the ancient Mexican, the Inca, the American Indian and the Eskimo.

The next section takes the westward conquest and the story of the Viking, the Spaniard, the Portuguese, the Frenchman, the Dutchman and the Briton.

Later pages include the story of the Negro, Chinese, German, Irishman, Scandinavian, Slav, Italian, the Jew and the Latin American.

The whole work is written with an amazing degree of annotated information with a sympathy for every people which makes up our American heritage. This is a type of book which should be commended to missionary study groups. It contains none of the pious propaganda common in many missionary volumes and yet is colored by sympathy which is distinctly Christian. We commend it to your attention.

W. H. L.

Ladders to the Sun by Wayne A. Nicholas. Cokesbury Press. 221 pages. \$1.50.

With one hundred fifty boys and girls coming into his church every Sunday morning from a nearby orphanage, the author was challenged to preach sermons measured to their understanding. He set himself to this task and this book is the result. It brings fifty-five six-minute sermons for children. The book is a product of several years of ministry to these boys and girls, so it is not a book that has been gotten up in a minute or in ten days. It comes out of experience. The volume clearly shows this. It has done the clever and helpful ministry of not talking down to the children nor talking over their heads. There are sermons for little folk here for Sundays of communion, of Easter, of Christmas and other special days. There are

clever topics such as, "Some things there are no words for," "Playing Store," "Pictures in the Fire," "I am as big for me," "Unscramble two," etc. And they are as cleverly handled. The book will be invaluable to those who have junior congregations to prepare for each Sunday.

O. L. I.

Strangers and Pilgrims by Willard L. Sperry. Brown, Little & Company, Boston. An Atlantic Monthly Press Book. 165 pages. \$2.50.

The dean of the Harvard Divinity School has done a magnificent piece of work in this latest book from his prolific pen. He gives the volume the subtitle of "Studies in the Classics of Christian Devotion" and makes a careful appraisal of the six outstanding manuals of devotional reading in the realm of religious literature. The works included are Augustine's *Confessions*, *The Little Flowers of St. Francis*, Thomas a Kempis' *The Imitation of Christ*, the *Theologia Germanica*, Brother Lawrence's *The Practice of the Presence of God* and John Woolman's *Journal*.

One who has an acquaintance with these books might feel that there is little to be said about them which has not already been written. However, the eminent author of *Reality in Worship* has touched, as it were the vital spot in each case and has brought a freshness which is unique and inspiring. In the cases of the *Confessions* and the *Theologia Germanica* Dr. Sperry has accomplished a rare and skillful feat. Both of these treatises are difficult to master, but the dean has caught their spiritual message and has applied their teaching to the age in which we live.

Ministers who are seeking for devotional literature which will put them in touch with springs of surplus power—and what minister is not?—cannot pass by this truly fine book. It is by far the finest volume of its kind that has come off the press in the past year.

T. F. H.

The Challenge of Jesus by Hugh Thomson Kerr. Fleming H. Revell Company. 192 pages. \$1.50.

I have talked with Doctor Kerr about this book. He tells me this book contains a series of sermons he gave in his pulpit here in Pittsburgh. The whole series is out of the book of John. There are thirty-one of the sermons bringing "the challenge of Jesus" to "all seekers after God," to "all half-hearted believers," to "the intelligentsia" and to "everyone," the frustrated, aspiring, bewildered, suffering, faint-hearted, down-hearted, and to all sorts and conditions of men. Doctor Kerr shows the same type of pragmatic preaching that keeps him here in one pulpit over the long years still growing in popularity and usefulness. Ministers everywhere will want to read and be helped by this good book.

O. L. I.

Those Gay Middle Ages by Frederick Kershner. Willett, Clark & Company. 235 pages. \$2.00.

"Pigs is pigs," declares Dr. Kershner of Butler School of Religion in opening his book on the middle ages. Pigs walked the streets, lived in the homes

Daily Lenten Offering Box No. 7

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2 5/8x3
inches

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A space is provided for the marking of an (X) for each meal during the Lenten Season.

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and climbed into the beds in these middle ages. They were the days of diseases when plagues took their toll of thousands; days when sickness was fought only by prayer and magic. They were days when decaying bodies hung in the public square to be seen by the children who played around the streets. They were days of sexual license, almost universal venereal infection, physical violence and social injustice.

Dr. Kershner feels that Lord Tennyson did not render the world an unalloyed service when he dressed in pageantry and chivalry, an age of low morals and gluttony. The two bright spots are the glorious cathedrals and the art which came from the period. But outside of these there is not much to bring thoughts of glory.

We suspect that the real purpose of this book is to throw a little historical perspective into the minds of

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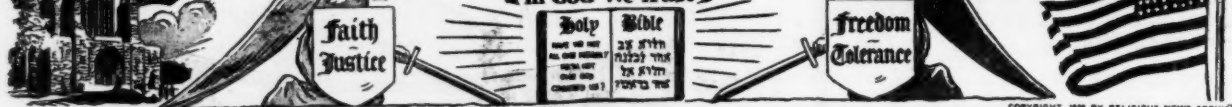
CHRISTIAN PUBLICATIONS, Inc.
1572 N. Third St., Harrisburg, Pa.



our fellow citizens who, since they are far removed from these days, feel that they were days of beauty, honor and chivalry. The reviewer is convinced. He prefers the present age—even with its New Deal.

W. H. L.

Religion is the Foundation of Civilization



News Flashes In the World Of Religion

My Religious News Service.
NEW YORK—In a nation-wide poll of Roman Catholic college students conducted by America, a Jesuit weekly, more than one-third have signified their intention to become conscientious objectors in the event the United States government elects to send an army to fight in the European conflict, according to figures compiled by the journal. An overwhelming majority voted against the armed entry of the United States into the European war.

LONDON (Passed by Censor)—A Federal Union in Europe, developing out of a peace congress including neutral nations as well as Germans, Czechs and Poles, was envisaged here by the Archbishop of York at a League of Nations Union meeting held in Scarborough.

NEW YORK—A call to the church to "purify herself of the great modern heresy of racial discrimination within her own walls," was issued here by the department of race relations of the Federal Council of the Churches of Christ in America in a message announcing the 15th annual observance of Race Relations Sunday to be held Feb. 11, 1940.

ALBANY—After considering the matter for a month, the Albany Board of Education has granted the Gideon society permission to place a Bible in each of the city's 500 public school classrooms, with the understanding that the individual teacher may read Biblical passages, provided no comment is made. Reading will be confined to "non-controversial" passages, it is reported.

The state Gov. Loren D. Bunker Kirk, who has a similar idea, two thousand of which public schools for each

1992

RELIGIOUS REMARKABLES

Fig. 9. C. 800-2



WILLIAM WALLACE BENNETT

THE EARLY CHILDREN
WAS EXEMPTED FROM THE
PAYMENT OF INHERITANCE
TAXES, KNOWN AS LUCRATIVE
TAXES, BY THE EMPEROR.



This Feature Sponsored by the

Wisdom of Wordsworth...

The soul that rises with us, our life's star,
Hath had elsewhere its setting, and cometh from afar:
Not in entire forgetfulness, and not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

No one ever loved and cherished children more than the poet Wordsworth. Their tranquil innocence, their radiant trust, were a source of unceasing wonder to him, as to every normal man and

Because he understood the delicate texture of children's minds and bodies, Wordsworth knew that love alone is not enough. We must do more than give them love. We must guard them and guide them. Too many children, through the mistakes and carelessness of others, come to realize that self-contrast with the bright promise of childhood. Parents who sincerely love their children, as William Wordsworth did, are anxious to protect them against the disappointments and the dangers of later life. They give their youngsters the constant support of religion, for they recognize that sincere religious faith is an armor that no secular armor kept bright and strong by the tireless efforts of religious men.

GO TO CHURCH THIS WEEK

This Feature Sponsored by the National Conference of Christians and Jews and Local Civic, Professional and Church Leaders
Below appear the names of Keokuk business and professional leaders who are undertaking to encourage increased church activity and religious loyalties.

A. B. C. Confection Store Will sell you good candy for less Atlanta, Miami, St. Paul, Chicago Phone 104-66 Across from Grand Theatre Florence Robert, Prop.	Pearson-Schmidt Funeral Home	BREAD OF THE BIBLE. And they continued steadfastly in the spiritual doctrine and fellowship, and in breaking of bread, and in prayer. The Acts 2:42 Off's Warm Flaks Bread YOUR STAFF OF LIFE.	Sunset Memorial Park "The Cemetery Beautiful" Office-State Central Savings Bank Bldg. Phone 108.	Snow White Laundry Let the Snow White Laundry wash away your Troubles. 718 So. 5th St. Phone 125-11
Atley-John Lunch Sandwiches - Short Orders Cigarettes - Ice Cream Clarence J. Parry 685-1028	Bird's Service Station Washing - Lubrication - Gas - Oil 7th and Pearson Bks.	Keokuk Steel Casting Co. Electric Steel Castings.	National Carbide Corp.	St. Joseph Hospital
Anschutz Studio "The Quality" Portrait House. 18-20 So. Fourth Phone 1402	Graham Hospital	The Keokuk Laundry High-Grade Cleaners "Service as hygienically clean as the old-fashioned."	Moore's Shoe & Luggage Shop Leather Goods and Shoe Repairing ... 705 Main Street.	Super Oil Co. Distributor of Texaco "Service is not our motto-it's our business!" 1009 Main St. Phone 133
H. & L. Dairy THE MILK OF THE FIDELITY	Now is the time to have the radiator and cooling system of your car checked and serviced before putting in Anti-Freeze or Radiator Sealant	Now is the time to have the radiator and cooling system of your car checked and serviced before putting in Anti-Freeze or Radiator Sealant	Moore's Shoe & Luggage Shop Leather Goods and Shoe Repairing ... 705 Main Street.	Super Oil Co. Distributor of Texaco "Service is not our motto-it's our business!" 1009 Main St. Phone 133

Attend Your Church

Reorganized Church of Latter Day Saints. Church school at 10 a. m. Church service at 11 a. m. every Sunday except the 4th Sunday.	Church of the Nazarene, 41 Times street. Bible school at 9 a. m. Morning worship at 10 a. N. Y. P. S. meeting at 6:30 p.
--	---

St. Luke's Mission Sunday school, E and Reid streets—Service 2:30 p. m. The Rev. Wm. S. D. Lamont, pastor St. John's Episcopal church in charge.

There will be evening prayer and sermon at St. Barnabas church in Mooseport, Sunday, Nov. 13, at the usual hour of 7.30 o'clock.

St. Francis de Sales Catholic Church, Fourth and High streets.—Morning services 8 and 10 a. m. Sunday school 9 a. m. Week-day masses 7:45 a. m. Rev. W. E. Lawler, pastor.

Unitarian church, west corner of Fourth and High streets. Topic: "The Nazi Betrayal of Germany." 11 a. m., morning service. Sunday school, 10 a. m. Mercedes Newport, organist; Irva Puters, soloist. Minister, Andrew K. Mahr.

Assembly of God church, 17th and Des Moines street. Sunday school, 9:45 a. m. Morning worship, 11:30 a. m. Christ Ambassadors service, 9:30. Childrens service, 7:30, pastor in charge. Prayer meetings Tuesday and Friday nights, 7:30. Roy Canady, pastor.

Pilgrim's Rest Baptist Church,
 14th and Exchange Sts. C. W. Car-
 ter, Minister. 9:30 a. m. church
 school; 11:30 a. m. morning wor-
 ship service; 8:30 p. m. E. T. U.;
 7:30 p. m. concluding anniversary
 service of church; 2:30 p. m. Pri-
 mrose, Subject, "Consequences of
 Sin."

 First Church of Christ, Scientist
 618 High street.—Morning serv-
 10:45 a. m.: topic, "Men"
 Immortal." C.

United Presbyterian church,
Hondau at Ninth street.—Public
worship at 10.45 a. m. Sermon
by the pastor. Special music.
Mrs. Robert Livingston, organist.
Bible school at 9.30 a. m. No
day.

training service. Robert A. Foster,
pastor.

Ethel A. M. F. -th

and Morga:

W. F. Ogie

Seventh :

May 2007

Newspaper Page Promotes Church Attendance

A NATIONAL Go-To-Church campaign has been launched through the press by the National Conference of Christians and Jews in co-operation with Religious News Service. In an effort to stimulate church attendance among Protestants, Catholics and Jews and propagate religious ideals in every community, Religious News Service is supplying newspapers, at comparatively low cost, with a special church page layout.

The features are officially sponsored by the National Conference of Christians and Jews and by local civic, professional and church leaders. To make the publication of the page possible advertising support has been given in a number of communities by leading local merchants and professional people.

The Go-To-Church layout consists of four features. First there is an at-

tractive tight-column masthead published at the head of the page. A second feature is a weekly inspirational editorial which carries a powerful message on behalf of church attendance and religious loyalty. A series of "News Flashes in the World of Religion" give the page the appeal of timeliness. Completing the layout is "Religious Remarkables" a two-column picture feature of the "believe it or not" type which illustrates interesting facts about religions.

An indication of the value of this page to editors, as well as its effectiveness generally, is given by the assistant publisher of the Vallejo, California Times-Herald, who recently wrote in Religious News Service: "We have tried many 'Go-To-Church' pages and campaigns, but none was effective until we made use of the feature furnished by you."

In announcing the Go-To-Church campaign, Dr. Robert A. Ashworth, editor of Religious News Service, urged church federations, ministerial associations and individual clergymen to approach the publishers or managing editors of their local newspapers and suggest that they subscribe to this Go-To-Church feature page.

A copy of the brochure describing this page, which is reproduced above, will be sent to interested readers. Address requests to Religious News Service, 300 Fourth Avenue, New York City.

SEVENTH DAY ADVENTISTS OPPOSE TAYLOR APPOINTMENT

Washington, D. C.—The General Conference of Seventh Day Adventists have made public a letter to President Roosevelt protesting the appointment of Myron C. Taylor as his personal representative at the Vatican.

The letter, signed by J. L. McElhany, president of the conference, opposed "a union of the church and state" and cautioned against uniting religious and political organizations.

Sunday Evening Services

(From page 269)

and life. Sometimes it is the minister himself who leads the forum, sometimes an outsider has been invited to do so. This all depends on what the minister can do or feels expedient to do in a given case. Assuming that the minister leads his own forum as some of us have done, certain things should be done. An appropriate subject should be chosen, ample preparation made, and wide advertisement ahead of time. The parish house or some hall in the church is better than the main worship room, because people are freer to speak here than in the sanctuary.

If there is any doubt as to whether the people will enter in the discussion following the presentation, questions on the subject should be given to four or five people who will ask the speaker questions to insure interest in starting the discussion.

This kind of a service is educational, is in many ways helpful, and is growing in popularity, but it gets to be a burden to carry it on Sunday after Sunday. It has been found more helpful as an occasional change than as a regular part of the church, week by week. The Labor Temple in New York uses the forum method every Sunday afternoon, but it also has a preaching service each Sunday morning. Here again whether the forum method is used depends on church leadership and the church itself. Each church has to decide its own course.

Young People's Service

Here everything is built into the young people's program. Usually there is a social time in the afternoon around five o'clock, with games or other planned recreation, supper about six o'clock, a religious meeting consisting of worship, perhaps a sermon, and maybe discussion courses following. If this kind of a service is had, it appeals to the young people but few of the older folks come. Yet church after church is giving the entire evening over to some kind of a young people's program.

This kind of a service is educational. It develops leaders among the young people and gives them something constructively Christian, but it is not remunerative nor is there as much usually done in evangelistic effort as in some other kinds of service.

Evangelistic Service

The evangelistic evening service is still popular in many places. In such services the mass appeal was formerly used and it worked. Today, for one reason or another, that method seems to be on the way out. It has failed because Protestants have neglected personal visitation previous to the meeting. Every man whom Jesus called

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The consultative service of Dr. Henry E. Tralle has continued to expand until it has reached the large majority of states in the Union.

Not only has he served numerous churches, during the last few years, in all the Eastern states, including New England, in all the Middle West states, in Pacific Coast states, and in the District of Columbia, but also he has helped churches with his consultative service in eleven of the Southern states.

Of the sixty-two Southern churches served, twenty-nine were Presbyterian, nineteen were Baptist, eight were Methodist, and six were of other denominations.

This remarkable record of expansion has been due to the unique character of the service rendered, a service that has resulted in church buildings more attractive architecturally and more practically usable than would have been possible without this consultative assistance, and at an actual saving in costs.

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Washington, D. C.

into service had been contacted by someone at least once before the change took place. The only way the mass evangelistic appeal can be successfully used today is for the church to have some sort of a permanent evangelistic organization at work constantly on winning people. If a church can have this group within itself which makes the winning of people a primary work, evangelism may be constantly in evidence there.

Here is the way it works in one church which is packed full at both services week in and week out. The pastor himself is filled with a desire to win men to Christ and the church. He has a permanent organization whose business it is to win people week by week, visiting and talking to people about religion. They have been trained to secure decisions now as they visit people. After the person has made his decision, perhaps in his own home, the lay visitor asks him to come to the church at the Sunday evening service, and when the pastor gives the invitation, go forward as an expression of his desire to openly follow Christ and identify himself with the church. As the pastor comes into his study that night before the service, the lay evangelist speaks to the pastor of the suc-

(Turn to next page)

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cess he has had, and asks him to give the invitation that evening. After the sermon, the invitation is given and the newly-won person comes forward. This was done once in a service which the writer attended. Two people had been contacted ahead of time by such a lay evangelist. When the pastor gave the invitation not only these two but ten others came unsolicited. This made a tremendous impression on the congregation. This may be done every Sunday evening if there is enough work done by lay people during the week. Of course, the minister must be always at it too. Wherever this kind of work is done successfully, there is a successful evangelistic service in the church as a result.

The winning of new people to the cause of Christ is more necessary today than ever before, because our population is continually shifting from one community to another. When most of them arrive, they simply drop out of church because nobody knows them. They are cut loose from old church ties. A family is lost to the church. This has gone on until we have all lost plenty from our churches. Now we must find a way to get people back into the Protestant churches. A good strong evangelistic church is the only answer today. Such evangelism may easily find easiest expression at the evangelistic evening service.

Some practical conclusions are:

1. If you have an evening service, you must have a plan and work it. No evening service will succeed without constant work and pushing from pastor and people.
2. Whatever is done must be done well. One minister who preaches to packed houses at both services prepares his evening sermon first. His crowds are bigger in the evening.
3. Whatever you do at the evening service, if it is good, advertise it well through press, paid and free, through the mail and on a good sign board.
4. Make the service reveal its purpose as you go along by letting your results be in keeping with your purpose.
5. Make it a happy, helpful service and people will respond.

DUTCH GOVERNMENT EXPELS NAZI CHAPLAINS

Amsterdam, Holland — The Dutch government has dismissed two army chaplains on the grounds of alleged membership in the National-Socialist Party, it was revealed here.

In commenting on the government's action the minister of defense was reported to have explained that Dutch governmental and army officials are not permitted to hold membership in fascist groups.

Seasonal Sowing

An Article on Tract Evangelism

By W. Refus Rings*

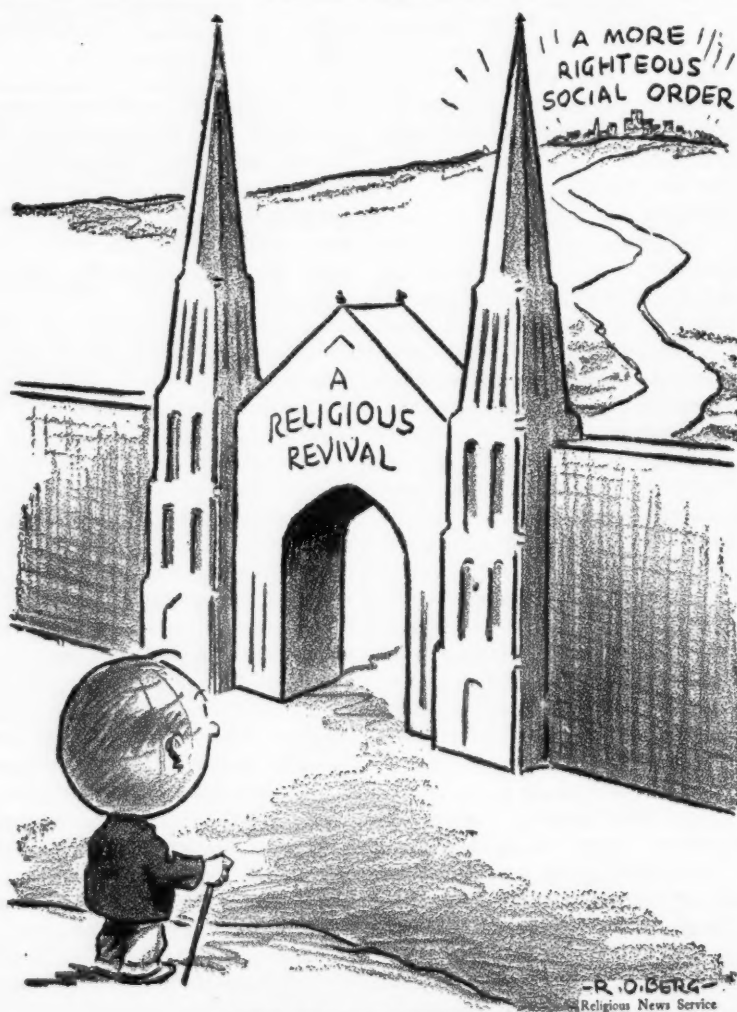
MY father always believed in planting his potatoes when the "sign" was right. Coincidents had convinced him that he would harvest only vines and blossoms if the seed was planted when the moon was not in the right phase. While we viewed this superstition with suspicion, the fact remained that there were certain times and seasons when the planting of seed yielded more abundant harvests. Vegetables produced out of season by hot-house methods are seldom equal in taste and quality to those raised in the natural way.

While evangelism is a year around program of the church, there appears to be a season when the "sign" is right for planting the gospel message. Every pastor knows that during the Lenten season people's hearts and minds are more responsive to the appeal of the cross than at any other time. Since

*Tract secretary, Synod of Ohio, U. L. C. A.

this fact is true, the preaching of the gospel message and the Lenten program of the church should be supplemented by a careful, systematic distribution of well written, attractively printed tracts. When tract distribution becomes an essential part of the church's program of evangelism, a harvest of souls is inevitable, yet to a very large extent the church has failed to recognize and utilize the dynamic appeal of the printed page!

Even though the "sign" is right and the soil is in the best of condition, every farmer knows that some of the seed will fail to yield a harvest but that does not discourage him from planting his fields. Church workers, and particularly tract distributors, are more easily discouraged. Just because they fail to see immediate results from the scattering of a few tracts, they lose faith in the work. Yet there is plenty of convincing evidence to prove



THE ONLY GATEWAY

that the right kind of tract distribution always produces results.

In a tract titled "Thistledown," Rev. D. M. Panton tells us that a pamphlet written by Luther on Galatians converted John Bunyan and eventually led to the publication of *Pilgrim's Progress* in more than 135 translations. A young Frenchman, wounded at the siege of Saint Quentin, was converted when he read a tract while in the hospital. That man became Admiral Coligny, leader of the Reformation in France. The same tract was read by Coligny's nurse, a Sister of Mercy, who passed it on to Lady Abbess who was also converted by it. She fled from France to the Palatinate and became the wife of a young Hollander. He was William of Orange the champion of liberty and Protestantism in the Netherlands.

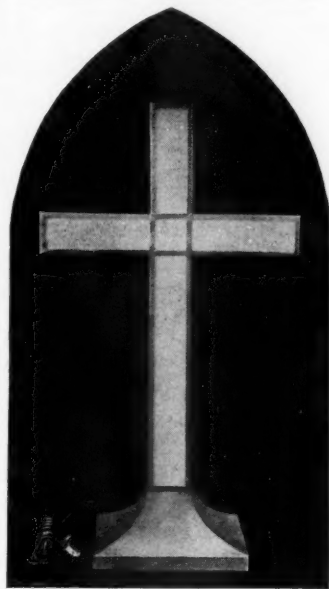
In like manner, many other examples could be cited to show the effectiveness of tract evangelism. One may never know when or where the harvest comes but he may rest assured that it does come. Oftimes pastors and layworkers have used tracts in their evangelistic programs with no apparent results only to be amazed many months later to find that the seed sown had fallen on fertile soil and brought forth fruit. For that reason every pastor should plan to make tract evangelism a part of his Lenten program and enlist as many helpers as possible in order that the gospel message may be effectively sown at a time when hearts and minds are most receptive to its appeal.

Not many years ago, good tracts were not available in very large quantities but today thousands of carefully written, well printed titles are at our disposal. In addition to the large variety of tracts that may be secured from the American Tract Society of New York City, almost every denominational publication society is producing tracts which appeal to heart and eye. A fine array of samples useful in churches everywhere may be obtained by writing to these and other houses.

If purely Scripture portions are desired, they can be secured from the American Scripture Gift Mission at Philadelphia at very reasonable prices. All the publication houses mentioned will gladly send lists of their publications from which a proper selection of tracts may be made.

Since most pastors announce their sermon topics for Lent in advance, it becomes easy to select tracts which will supplement the sermon messages. These may be given out in the Sunday bulletins distributed at services with the admonition that they be passed along to others when read. Other tracts may be displayed in a tract case and those

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present urged to take a few for mailing in their letters or handing to friends. The Universal Tract Case advertised in the columns of *Church Management* will provide this service at a very small cost. Tracts may also be mailed with parish papers, congregational letters and other literature with telling results. They can be used effectively in community canvasses if they are wisely selected and distributed in a manner worthy of the message they represent. Should the church at large engage in a widespread program of tract evangelism during the Lenten season of 1940, this writer is quite confident that amazing results would be in evidence before the year ends.

WAS JESUS A JEW?

The National Pro-Christian Union of Cleveland, Ohio, is interested in getting some straight theological thinking on this question. It is offering a first prize of \$25.00 and other prizes for the best letters on the subject which are submitted to it by March 21, 1940. (The advertisement in the January issue said March 21, 1939). If you want to try to analyze the person of Christ in a letter not to exceed five hundred words this is your chance to do so at a good advantage to your pocket book. For details see page 234 of the January issue of *Church Management*.

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CHURCH MANAGEMENT
 Auditorium Bldg. Cleveland, O.

My Preaching Plan

By Donald R. Kring

The plan which this young man, minister of Maple Hill Evangelical Church, Pierson, Michigan, has evolved offers systematic Bible preaching. Naturally the study of the preacher is determined by the plan of preaching. It has merits worth considering.

IN spite of the careful instructions of learned seminary professors and a fair reception of such instruction on my part, it seemed that many weeks came perilously close to their ends while I still floundered in the sea of sermonic confusion hoping that some drifting bit of sermon subject or text would float to my rescue. Often, all too often, I had to crawl up on the old barrel, to get through the squalls, which were my Sundays. But I was a young man, and the barrel I had provided as a student pastor soon showed signs of considerable wear. Stave after stave fell out until the likelihood of my keeping my head above the surface appeared awfully remote. But this extreme danger of going under had a chastening effect. After gasping and sputtering and struggling until near exhaustion I decided I might as well relax and face the end. To my surprise, as many tired swimmers learn, relaxation turned out to be a savior. The sea of sermonic material was adequate to bear me up! But I had to formulate some plan to make progress across it. Such a plan gradually took shape and it may be that it could prove suggestive to others who have the same problem to solve.

My first step was the making of a preaching calendar. This was simply a paper upon which I wrote the dates of each Sunday and provided a place for morning and evening subjects. Then I chose ten books of the Bible to form the scriptural foundation for my sermons. Four of these were in the Old Testament and six were in the New Testament. Each book was then assigned to a certain Sunday of each month either morning or evening. My calendar then looked something like this:

MORNING

First Sunday in month _____ Acts
 Second _____ Psalms
 Third _____ I Corinthians
 Fourth _____ James
 Fifth _____ Philippians

EVENING

First Sunday in month _____ Isaiah
 Second _____ Revelation
 Third _____ Mark
 Fourth _____ Genesis
 Fifth _____ Joshua

The fifth Sunday comes only once a quarter of course, so these books would only be preached from once every

three months. When special days occur which require particular subjects or texts the above schedule is simply set aside to make room for them. When I have finished with a book, another is substituted.

My next step was to make an outline of each book which I had chosen and use the various sections of this outline as the basis for sermons.

That is about all there is to the plan itself, but I should like to suggest a few of the plan's good points as they have appeared to me. Others will probably be glad to point out its weaknesses.

First of all, I have something to preach about every Sunday and I know what it is for months and longer in advance. This would take quite a load off any preacher's mind.

Like many ministers my funds for new books are limited and I have found that this preaching plan comes to my aid in this matter. I can spend most of my book money for books which bear most directly upon the Biblical books with which I am dealing at the time. The subject matter for my preaching is marked out for me and I can buy books more wisely than if I did not know what I was going to need. Likewise I am in a position to profit more from the reading of the books I already possess.

This plan helps to keep me from riding any pet hobbies which I may possess. It affords a basis for the treatment of an almost infinite variety of subjects. My preaching may be as varied and touch life at as many points as the Bible itself. As an example of the variety offered consider the book of James. This small book probably contains more sermons than I could ever preach from it. I have gone through it once using the following sections and subjects:

James 1:1-12—"On to Perfection—Through Trials"

James 1:12-26—"On to Perfection—Through Overcoming Temptation."

James 1:19-27—"On to Perfection—Through Finding a Cure for Self-Deception."

James 2:1-13—"On to Perfection—Through Avoiding Partiality"

James 2:14-26—"On to Perfection—Through Faith and Works."

James 3:1-12—"On to Perfection—Through Control of the Tongue."

James 3:13-18—"On to Perfection—

Through Acquiring True Wisdom."

James 4:1-10—"On to Perfection—Through Resisting Evil."

James 4:11-12—"On to Perfection—Through Avoiding Censoriousness."

James 4:13-17—"On to Perfection—Through Recognition of God."

James 5:1-6—"On to Perfection—Through Good Stewardship."

James 5:7-12—"On to Perfection—Through Exercising Patience"

James 5:13-20—"On to Perfection—Through the Prayer of Faith."

I have made only a start into the book of Isaiah but already such subjects as the following have suggested themselves. They present a variety which ought to prevent one's preaching from going stale

Isaiah 1:1-17—"The Basis of a Vital Religion."

Isaiah 1:18-31—"The Wages of Sin."

Isaiah 2:4—"God Will Be Heard."

Isaiah 5:1-24—"Righteousness Exalteth a Nation."

Isaiah 7-8—"A Prophet's Strategy."

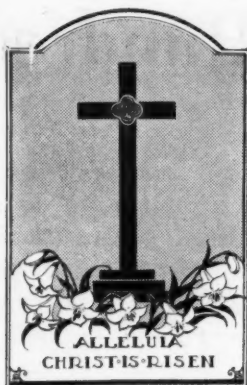
Isaiah 9:2-7; 11:1-9—"The Ideal Leader."

Isaiah 5:25-30; 10:1-34—"God in Human Affairs."

So with other books. There seems no end to the subjects which are waiting to be used. And these subjects are as timely as the Bible itself.

Another aspect of variety ought to be mentioned. Not only is the subject matter varied, but the method of treatment of the various Bible passages may also vary. All of my preaching is not expository. Some parts of the Bible certainly ought to be treated that way, for the preacher's own good and for the sake of congregations who do not know as much as they should about the Bible. Often, however, one verse in a section may present itself as so important that it will be used for a textual sermon. Other sections may be most productive of good when used for inferential sermons. Sometimes a section will suggest a certain topic and this topic will be preached upon with little reference to the section that suggested it. Preaching is done in many ways and the Bible adapts itself to all of them

Another benefit is the fact that this plan gives continuity to a man's preaching without the danger of monotony. A sermon series is a very fine thing, but if it gets too long, and is presented Sunday after Sunday it may wear thin. Presenting a sermon a month avoids the danger of becoming monotonous and sermons thus presented will probably be remembered just as long. I have made no effort to tie the sermons from one book together as I have preached them, but it has occurred to me that it might be possible after I have gone through a book to mimeograph short abstracts of these sermons, after the manner of Dr. Leach's *Sermon Heart* books and present them to my people. An outline and a short



*He rose
And with Him hope, grace, and life, and light
Men said, 'Not Christ,' but 'He' died yesterday
And joy and love and all things verdant
Rose when He rose.*

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introduction to the book could be included with the sermons.

Another thing this plan has brought to mind. I have purposely chosen some books of the Bible which seem to be carefully avoided by many ministers. It is true that certain parts of the scriptures are more fruitful than others, but I have been surprised many times by the wealth of spiritual truth which these sections contain when one gives them some attention. Then too, digging in hard places may be just the mental stimulus which many of us need.

Finally let me suggest something which has been implied in all that I have said before. I like this plan because it has the Bible as its foundation. This book is still the spring of eternal truth to spiritually thirsty souls, it still has a ring of conviction in a bewildered world, it still teaches us to rely upon him who is the "life, the truth and the way." And the nice thing about it is that with such a foundation I can still preach about all the important personal and social subjects and problems of which I am capable of thinking.

One thing seems true. My barrel is fuller than ever, but it's more fun to preach new sermons!

NORTHERN BAPTIST HEAD OUTLINES RELIGIOUS REVIVAL

Cincinnati—Addressing Baptist clergy and lay leaders of Southern Ohio, the Rev. Dr. Elmer A. Fridell, Berkeley, California, president of the Northern Baptist Convention, outlined three points in the revival of vital religion.

First, in making religion vital to the individual, he said, it was necessary to "take time 'to be holy,'" pointing out the necessity of planning one's personal devotional life; second, "give thought, be intelligent in your thinking about matters religious;" third, "invite tasks, accept responsibilities, be willing to serve."

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Hobby Tea Draws Hundreds

By Martha J. Atkinson

OUR country has become hobby conscious. Children as well as adults are collecting and assembling unusual articles. Doubtless, in many homes, original exhibits interesting and of educational value are unknown except to the immediate family.

This fact impressed an enterprising young pastor of a small church (about 120 members), in a town of thirty-five hundred population.* He conceived

The exhibit tour seems to be growing in popularity. Last month we told of a community which capitalized on its antiques. This month the story deals with the church which used hobbies as the basis of the pilgrimage. If you want a copy of this article to give to one of your organizations, write us. It will not be necessary to cut your copy, we will supply the reprint, without cost.

the idea of a Progressive Hobby Tea; enlisted the aid of some energetic church women, who enthusiastically determined to carry it out.

Members and friends who had hobbies or unusual and interesting articles, were contacted, and invited to display them. And it is a singular fact that most collectors, young or old, are delighted to participate in an event of this kind.

Four large homes of members co-operating were secured where exhibits could be shown. The resident of each had a committee of four, of which she was chairman, to aid in the work and responsibility. There was also a committee of five in charge of the tea served in the church parlors.

Printed tickets, fifty cents apiece, admitted the bearer to all the homes, and to the tea at the church as well. A ticket puncher was stationed at each place.

House Number One

On entering House No. 1, we were delighted at the beauty of a butterfly collection, containing over five hundred mounted and labeled specimens, spread out under glass. A number of California varieties were shown, including the bronzes, the sulphurs, in their diverse shadings, the small blues, gorgeous black and yellow swallowtails. There were cases of brilliant peacock-colored and large bright butterflies, from Brazil, Japan, Africa, and the South Sea Islands. The butterfly lady was present to answer numerous questions.

In an adjoining room, we viewed a doll exhibit, containing three distinct groups. The first displayed over one hundred dolls, dressed in native costume, from different countries. The second group, which was most original, presented about two hundred specimens of dolls made from various things. A clothes-pin doll, one of cornshucks, another from the bark of the red-wood tree, a doll made from spools of thread, one from beeswax, one made of raffia, and interesting dissimilar and unusual articles, fashioned into dolls. The third group contained

only four dolls, and was presented for inspection by a twelve-year-old girl. The first was her great-grandmother's doll, its china head with painted black hair—its quaint taffeta dress made with basque and hooped skirt. Beside it was her grandmother's doll, with wax head and kid body, dressed like one of Goday's prints. Then her mother's doll, with eyes that would open and close, and real hair in two long braids, tied with ribbons. And beside it, her own first baby doll, which would say, "Mama," when squeezed. These four dolls indicated the four different generations they represented.

In a long sun-room we exclaimed over a display of exquisite paisley shawls, some with long silk fringe, a few triangular in shape. Most were in good condition, their delicate greens and reds still bright. A few were faded. Two handmade shawls from Scotland were soft and lovely in coloring and texture.

Beside the shawls, old quilts, diversified in design, were shown. One in the "Rose of Sharon" pattern, was over a hundred years old.

Supplied by a traveler was an unusual collection of small bottles of sand obtained from various countries. One held sand secured from the Holy Land, near the sea of Galilee.

With mounting enthusiasm, we arrived at House No. 2. The first attraction here was a large number of souvenir spoons—over six hundred—all in good condition, most of them from far points of the compass. At one side of the room were grouped glass water bottles in odd shapes and sizes. Some were antiques and were quite valuable. A large table spread with rare and unusual seashells excited curiosity. Then we entered a room holding small exhibits. Luster glass—stamp albums—books of matches—two hundred china dogs. A table of old coins displayed a facsimile of the "Widow's Mite," as well as several coins excavated from tombs in Egypt. A large number of first pages of old newspapers under glass, was shown. One of these gave an account of the death of Washington, and another car-



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*Presbyterian Church, Livermore, California.

ried the news of Lincoln's tragic death.

In the third home, we found tables set up in old china and glass ware. One table, set for twelve, in ruby thumb print glass, had the set complete, and had been assembled over a period of years by the owner. A second table was arranged in antique milk glass—a collection of great value, obtained from different sources. A third table was set up in Meissen china, which is rare and unusual. In this home was a group of one hundred fifty teapots, unlike in shape, color, and pattern. Beside them, a collection of a hundred old pitchers shown in pottery and chinaware.

Thoroughly enjoying ourselves now, we proceeded to the fourth house. Here we found two complete rooms fitted up by travelers with treasured articles brought back from distant lands. One was the "Java Room." Linens, pictures, souvenirs, pieces of woven cloth—towels, laces, and many other odd and unusual articles all on display here. A Javanese costume for a man, a woman and a child, was worn here by three of the church members.

The next room was the "Guatemala Room." Spread out to view were Panama hats, fine hand-made underwear, tablecloths, silk and woven tapestries, bags, belts, gourd drinking vessels, pottery vases, and various things from the tropics that engaged the attention.

Flowers and Colors

In this home were some very original flower arrangements, which followed out certain color schemes, artistically placed on tables. A glass figurine of a Spanish Senor with a guitar, was placed against a fan shaped background of scarlet rosebuds. Nearby, flowers were grouped in pastel colors. In some of these white calla-lilies had been colored orchid and delicate green with crayon and calsimine powder. They added striking beauty to each clever flower arrangement.

Over at one side was a collection of walking sticks and canes. Also two hundred and fifty small glass hats and slippers in button-and-daisy pattern, the vintage of some fifty years ago, in white, yellow, and blue coloring.

A hobby which attracted much attention was a collection of small pieces of wood and twigs resembling animals, assembled by a man who summers in his mountain cabin. He calls it his animal curiosities. There was a wooden lion, a snake, a deer, a buffalo, a Texas long-horn, a pine-cone turkey, three wooden owls, perfect in size with knobby heads and bodies. There were many other animals represented in this collection, all arranged and labelled with quaint and interesting names.

Our itinerary led us back to the

church parlors. In a beautifully decorated room, we were served with delicious open-faced sandwiches, a variety of cookies, coffee or tea, and candy.

This Hobby Tea proved most interesting and profitable. It was attended by many people from outlying sections, and young folk, in groups and couples, flocked to it. It received acclaim throughout the community for its educational features, as well as for stimulating church interest and swelling the church budget. It was planned for one day only; from 2:30 to 5:00 p. m., and from 7:00 to 9:30 in the evening. But the demand from people unable to attend that day was so great, the ladies found it advisable to keep it open the following day.

The Tea brought in one hundred thirteen dollars. After deducting twelve dollars for sundry expenses, such as moving exhibits, printing, advertising, etc., there was a clear profit of one hundred and one dollars.

Almost any community or church might conduct a project of this kind, and have it terminate as successfully.

LUTHERANS SCORE TAYLOR APPOINTMENT

Columbus, Ohio—Sharp criticism of President Roosevelt's naming Myron C. Taylor as his personal representative at the Vatican was voiced here at a meeting of the American Section of the Lutheran World Convention.

Although the carefully worded statement did not name Mr. Taylor, church leaders unofficially termed the President's action "the next thing to exchanging diplomatic relations with a power which is both religious and political" and termed the appointment a violation of the American principle of the separation of church and state.

The statement was signed by Dr. F. H. Knubel, president of the United Lutheran Church in America, and Dr. Emanuel Poppen, president of the American Lutheran Church.

PRESBYTERIAN EDUCATION FUND PASSES HALF-WAY MARK

Philadelphia—A total of \$5,690,369.63 has been raised by the Sesquicentennial Fund for Christian Education of the Presbyterian Church in the U. S. A.

The progress of the campaign, which is to raise \$10,000,000 for the 108 Presbyterian colleges, seminaries and university centers, was announced by Rev. Dr. Lewis S. Mudge, special secretary of the Fund, at the annual meeting of the Presbyterian College Union here.

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• THE SERMON SCRAP BOOK •

FORTY DAYS

Outline of Lenten Sermon

"Jesus was led in the spirit in the wilderness, during forty days."—Luke 4:1, 2.

Lent is a period in the church year which begins on Ash Wednesday and lasts for forty days (omitting the Sundays) until Easter. How may we use these days spiritually and constructively?

1. We can pray more. To be sure, as Christians, we pray all the year but in Lent we dedicate more time in each day for communion with the Eternal.

2. We can read our Bible daily with the idea of covering some definite portion of it before the forty days are up.

3. We can read some religious books during this period—books of devotion and also books dealing with various aspects and problems of the religious life. A Lenten Book Table in the church will encourage this.

4. We can worship more in the church. We can include in our worship some devotional service we have not been accustomed to attend, such as the Sunday school, Sunday evening service or mid-week service.

5. We can cultivate and develop our personal relationship to Jesus Christ—bringing others to him.

6. We can deny ourselves of lesser things for the greater ends of the kingdom of God on earth.

"It is good to be last, not first
Pending the present distress;
It is good to hunger and thirst,
So it be for righteousness.
It is good to spend and be spent,
It is good to watch and pray;
Life and death make a goodly Lent,
So it leads to Easter Day."

SOME LENTEN SERIES OF SERMONS

"AFTER DEATH"—1. Why We Believe in Immortality. 2. The Value of the Immortal Faith. 3. Is There a Hell? 4. What Is Heaven? 5. How a Christian Faces Death.

"WHY'S"—1. Why Be a Church Member? 2. Why Go to Church? 3. Why Pray? 4. Why Use the Bible? 5. Why Live the Christian Life?

LENTEN TEXTS

Some ministers have a custom of announcing at the Ash Wednesday service their church's text for Lent. This text



Paul F. Boller

is woven into every service of worship during this period—in scripture, prayer or sermon. The writer has selected the following texts over a period of years: Philippians 4:3; Psalm 46:1; Romans 12:21; 2 Timothy 4:7; Isaiah 40:31; Galatians 6:9; John 12:20; Micah 6:8.

WAYSIDE PULPIT

Life is not a solitaire game but team play.

Doubt is better than indifference.
The parent's life is the child's copy-book.

To find pleasure you must forget yourself.

Bliss Perry

Everybody now sees, as some could not see in Lincoln's life-time, that there was a man saturated in American principles, with the most intense faith in American character, penetrating with almost preternatural insight into the conditions of our American problem.

Emerson

There is a serene Providence which rules that the fate of nations, which makes little account of time, little of one generation or race, makes no account of disasters, conquers alike by what is called defeat or by what is called victory, thrusts aside enemy and

obstruction, crushes everything immoral or inhuman, and obtains the ultimate triumph of the best race by the sacrifice of everything that resists the moral laws of the world. From *Address on Abraham Lincoln*.

George Washington

Observe good faith and justice toward all nations. Cultivate peace and harmony with all.

James Russell Lowell

(Born February 22, 1819)

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that.

Henry Wadsworth Longfellow

(Born February 27, 1807)

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

LENTEN THOUGHTS

Harry Emerson Fosdick: "The steady discipline of intimate friendship with Jesus results in men becoming like him."

Canon MacColl: "One of the special needs of our day is more time for meditation and reflection."

LENTEN POEM

George Herbert

'Tis true we cannot reach Christ's fortieth-day;
Yet to go part of that religious way
Is better than to rest.

We cannot reach our Saviour's purity;
Yet are we bid, "Be holy e'en as He,"
In both let's do our best.

PRAYING FOR THE STATE

It is significant that on the outside wall of the old subtreasury building in New York City, there appears a plaque which depicts General Washington praying on his knees at Valley Forge. Washington fought for his country; he sacrificed for it; he worked for it; but he also prayed for it. Much is being said these days of relationship of church and state. One relationship, the rightness of which cannot be questioned, is that the church can pray for the state. Every Christian can do what Washington did at Valley Forge; he can

bring to bear on the state and its problems those mighty spiritual resources of God that are put in motion when people pray. From *To-Day*, issue by Theodore H. Aszman; The Westminster Press.

LINCOLN

Gentle but shrewd, kindly but brave and just;

Prophet of God, lover of simple men;
An emperor molded from frontier dust—

When shall we see our Lincoln's like again!

—Thomas Curtis Clark in
Christian Century Pulpit.

HAPPINESS IS A BY-PRODUCT

At the time Jesus lived the reigning Emperor of Rome was Tiberius. He was in some respects the greatest of the Caesars. He applied himself with determination to a study of civil affairs and he was as great an administrator as a soldier. He was for many years the most powerful of living men. Much of his private life was shrouded in mystery, but there can be little doubt that he sought pleasure greedily. He built a home on an island in the Mediterranean, and if ever a man had power it was Tiberius; yet Pliny refers to him as "the gloomiest of mankind."

During these years Jesus lived in a part of that vast empire over which Tiberius reigned. He had none of that power of which the Emperor possessed so much. He had nowhere to lay his head and he left nothing behind him but his clothes; yet calmly said to his disciples: "Peace I leave with you, my peace I give unto you." Tiberius with all his boasted possessions was morose and unhappy; Jesus, owning nothing, had a peace which none could take away from him.

That is one of the bewildering things of life; happiness is found in the most unexpected places.

From *I Believe in People* by Archer Wallace; Round Table Press.

INNER TREASURES

The story is told of a young woman who knew that she was going blind within a year. Instead of uselessly grieving, she spent that year traveling with a companion, seeing and hearing only the most beautiful things she could find in all the world. When, at the close of the year, the curtain fell over her eyes, she lived the rest of her days in the glory of her treasures. "Thy word have I laid up in my heart." When we stock our minds with great and beautiful knowledge we have a treasure no thief can steal, nor rust corrode. Let us memorize much, learn deep appreciations, make our inner life rich as well as useful. From *Follow Me*, issue by O. G. Herbrecht; The Westminster Press.

WORSHIP SUGGESTIONS FOR RACE RELATIONSHIP SUNDAY, FEBRUARY 11, 1940

Organ Music

New World Symphony—Dvorak.
Chant Sans Paroles—Tschaikowsky.
Jubilate, Amen—Kinder.

Anthems

All Kings Shall Fall Before Him—
composed by Calver; published by A. P. Schmidt.

Dear Lord and Father of Mankind—
composed by Candlyn; published by A. P. Schmidt.

Father of All—composed by Tye;
published by H. W. Gray.

From Thy Love as a Father—composed
by Gounod; published by H. W. Gray.

Let All the World—composed by
Noble; published by A. P. Schmidt.

The Lord of All (Old Hebrew Melody)
—arranged by Donnelly; published by
C. C. Birchard.

Listen to the Lambs (Negro Spiritual)—
arranged by Dett; published by
G. Schirmer.

Scripture

God's Words About Brotherhood:

All men created in his image—Genesis
1:27; Colossians 3:10-11.

All have one heavenly father.—Malachi
2:10.

God will hold us to an accounting as
brothers.—Job 31:13-15.

The words of Jesus.—Mark 9:42;
Mark 12:31; Matthew 5:21-22.

The words of Paul.—Acts 17:24-26;
Romans 13:8.

The words of Peter.—Acts 10:28.

Psalms 8, 15, 24; Isaiah 56:1-8; Matthew
8:5-13.

Luke 10:25-37; John 4:1-26; Acts 2:
1-11; Acts 8:27-39.

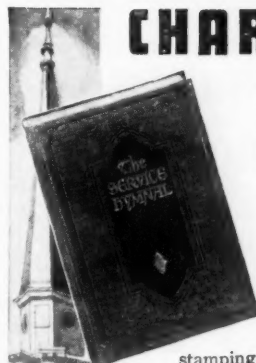
Acts 10:9-36; Acts 17:22-34; 1 Corinthians
12:12, 13, 25-27; I Corinthians 13.

A Prayer

O Father of infinite love, who hast compassion on all men because they are the offspring of Thy heart, made in Thine image, grant Thy rich blessing upon all Thy children in every land. Help them to realize Thy living presence and fill them with the spirit of loyalty and love to Thee. As they have the same heavenly Father, the same Saviour and Master, and are beckoned to the same heavenly life, may they live together in sympathy and helpfulness. In warm fraternity may each seek the welfare and happiness of all. Make the whole world one great family, filled with the spirit of loving service. Bind all races and peoples together in cordial sympathy, and grant that throughout the wide world the brotherhood of man may be fully realized in the coming of Thy kingdom; through Jesus Christ our Lord. Amen.

CHARACTER

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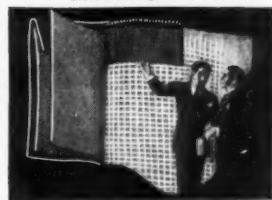


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DR. FENN, the author of *Parish Administration*, is the rector of the Church of St. Michael and All Angels, the largest Protestant Episcopal Church of Baltimore, Mary-land. He came to this church after an extended pastoral experience in Col-orado and Minnesota. He has been preeminently successful as a preacher, rector and pastor and it is natural that one follows his advice with much interest.

The book is divided into three main sections. The first deals with the "Priest's Own Work." The second, "Organizations and Finance." The third, "Religious Education." In any of these fields the reader finds little that is novel and new but a splendid interpretation of the minister's life and work as applied to the organizations of the church and the church itself.

Dr. Fenn believes that the minister is a man set apart for service to his church and his God. He believes that the successful rector will be thus "set" apart. His life must be such a life that those in difficulty and trouble will come to him. His method of interview is simple yet effective. He believes in the therapeutic value of "letting the troubled soul talk it out." There is a place for the confessional in his

*"Parish Administration" by Don Fenn. Pub-lished by Morehouse-Gorham. 334 pages. \$3.50.

A NAME ON THE ROLL

A man on a street car was reading to a companion an account of the death of a prominent citizen, evidently a well-known acquaintance of both of them. The reader came to the words, "The funeral will be held in the First Metho-dist Church." Here he paused and ex-claimed, "Well, well, Smith's a Metho-dist! Who would have guessed it? What do you know about that?" Any chance listener to the conversation would have known a great deal about that! He would know that Smith was numbered with the company, but was not of it. His manner of living gave no hint to his daily associates that he was a disciple of Jesus. What more terrible epitaph could one have than the spontaneous comment, when his church affiliation was revealed, "What do you know about that!" From *The Acts of the Apostles* by Halford E. Luccock; Willett, Clark & Com-pany.

WHAT JESUS WANTS

Jesus Christ wants no one's pat-ronage. He wants no admiring testi-

pastoring, also for penance. But he urges caution in the latter.

Dr. Fenn contends that the contribu-tion of time and service should be ex-pected from church members and not alone the gift of money. He does not discount the contribution made by the good women and young folk who through their dinners and sales, pay their tribute to the church. But the every member canvass is the only safe way of parish finance. He goes into plans for this in detail.

In the third section the author de-fines the leadership of the rector in the church school and outlines several plans of effective religious education. The program urged is church cen-tered. It is not alone religious and moral education but church education.

The reader sees the heritage of Catholicism in this book more than in some others which deal with the min-ister's life and work. But it is inter-esting to find such close kinship be-tween the evangelical clergy and the Anglican priest as is evident in the volume. The priest seeks to bring the young and old to "confirmation" with the sane persistency as the evangeli-cal seeks to bring the individual to profession of faith in Jesus Christ.

We hope that it will be read by min-isters of all denominations.

monial. He wants the surrender of a man's soul! "Oh, doctor," said an effusive young lady once to Jowett of Balliol, "do tell me—What do you think about God?" To which the master replied—"That, my dear young lady, is a very unimportant question; the only thing that signifies is what God thinks about me." Christ courts no man. Christ commands him. From *The Gates of New Life* by James S. Stew-art; Charles Scribner's Sons.

DIFFICULT TO DISBELIEVE IN GOD

In the grand days, alas, now gone, when Toscanini reigned like a king in Carnegie Hall, I have come from listening to symphonies there abso-lutely certain that the materialistic explanation of the universe would never do. Such beauty—the minds that created it and the souls that loved it—could not be the accidental conse-quence of colliding atoms. When an atheist like Krutch says, as in all good logic he must say, that life is "merely a physiological process with only a physiological meaning," that is non-

sense, and as Professor Montague puts it, the chance of that's being true would have to be represented by a fraction with 1 for the numerator and with a denominator that would reach from here to one of the fixed stars. For in all our great moments the real forces in the world are spiritual—goodness, beauty, love and truth—and in the face of them it is desperately difficult to disbelieve in God. From *Successful Christian Living* by Harry Emerson Fosdick; Harper and Brothers.

WHEN PRAYER IS REAL

That awful night the *Titanic* went down amid the wild terror of iceberg and frightful expanse of an unplumbed sea, a dozen men and women clung to a frail raft and battled desperately for life. Only a few survived the terrible exposure. Colonel Gracie, a distinguished American, was one who lived to tell the story. He has left the testimony that as he and his fellow unfortunates clung to the raft; their bodies immersed in the icy water; the cold stars over their heads and the cries of dying in their ears; they repeated together, and over and over again the familiar words:

Our Father Who art in heaven, hallowed by Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven—

And so on to the end and over and over again. Be sure those shipwrecked men and women did not say that prayer; they prayed as they repeated the precious petitions; they prayed as they thus communed with holy Father; prayed in intensity, in hope, in faith. The age-old model prayer became that night a ladder reaching from the cold waters of the Atlantic to heaven and the Father's house of many mansions." From *When Jesus Wrote on the Ground* by Edgar DeWitt Jones; Doubleday, Doran & Company.

A WORM'S EYE VIEW

I have heard of an elderly lady who wanted to see New York. She came into the great metropolis by the underground lines of the New York Central. She took the underground shuttle train to Times Square. She traveled the subway to the Battery. She came back, still underground, to the Pennsylvania Station. She went out of New York through the Hudson Tunnel. When asked for her impressions she replied that she had had a "worm's eye view" of New York." But a little later came another visitor, Albert, King of the Belgians. Wearied one day with many social attractions, he traveled incognito up the Hudson to a government aviation station. From there an experienced airman took him

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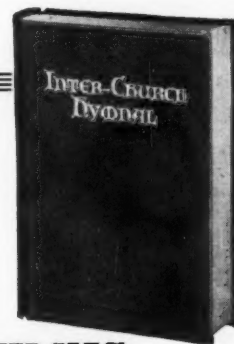
New York—In an effort to counteract the attacks made on American minorities by "organized groups who take the law into their own hands," the National Emergency Conference has issued a call to the churches, schools, labor unions and fraternal organizations of New York to attend a Greater New York Emergency Conference on Inalienable Rights, to be held here on February 12.

According to an announcement by Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches and chairman of the New York Emergency Conference, a portion of the meeting will be devoted to a panel discussion on "The Church and the Challenge to Democracy."

Under this heading the following subjects will be considered: What Democracy Means to Religion; What Religion Means to Democracy; The Protestant, Catholic and Jewish Attitudes Towards All Phases of Discrimination; and What Is Involved in Freedom of Speech for the Clergy.

Dr. Franz Boas is chairman of the National Emergency Conference.

on a flying journey over Manhattan Island, and he studied every detail of the mighty city from the air. He had a bird's eye view of New York. From *The God of the Unexpected* by Charles Frederick Wishart; The College of Wooster Press.



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Sunday Evening Fellowship Club Holds Youth

This is the story of the Fellowship Club of the First Baptist Church, Sault Ste. Marie, Michigan. It is an encouraging sign that new types of church activities are arising to take up any slack in the conventional evening service.

THREE years ago several young people came to the pastor of the church, the Rev. Harold Hayward, and said something like this: "We are out of evening service at about eight-thirty or a quarter to nine each Sunday evening, we do not want to go to the second house of the movie, neither do we wish to go home, at that early hour, the only other place for us is a beer-parlor, can you do something for us?" It might be mentioned that from the first snow which falls around Thanksgiving until the following March or April the ground is never seen and temperature of this city often drops to 30° below.

The pastor took the request under advisement and a few Sundays later advertised that the young people would have a good fellowship time in the basement after the evening services on Sunday. The first Sunday about 30 came, but for the next several weeks there was a gradual falling off so he said, to the small group present that Sunday, "Let's go over to the Parsonage," which, incidentally, adjoins the church. From that Sunday with very few exceptions the Fellowship Club has met regularly at the parsonage. Did it grow? Last winter we averaged between 35 and 40 every Sunday. This club is now well organized with a president, vice-president and secretary. There is no need of a treasurer for they never have any money to keep.

In order to join this club, you must agree to learn certain passages of scripture, not longer than three verses at any one time, given you at the previous meeting. These are centering around some certain topic, such as faith, love, blessing, etc. and every verse assigned contains that word. Those who do not know from memory the verse and where it is found are placed on the "Dish-washing" squad. When a new member comes he or she is allowed to read a verse of their choice from the Bible the first Sunday, after which the law of entrance applies. Then they stand or sit around the piano and sing Gospel songs for some half-hour, followed by sentence prayers of a voluntary nature, from this point on the program varies with the one assigned to find the program.

It may be a layman, or lay women giving a talk upon some religious subject, which must always be proceeded with "Why I am a Christian or Why I am not a Christian" before the talk is given. Some weeks it's "a musical" arranged from the group, with invitation given to others to help, sometimes it's a game night at which time we delight in Bible baseball, proverbs, Bible authors, travel using the missionary journeys of Paul and a hundred and one other games of a quiet nature. At about eleven o'clock refreshments are served consisting of but three things, one of which is a drink. It may be cocoa, cake with whipped cream, or if in the very cold weather "chilli" only, another night it might be coffee, jello and doughnuts. The cost of these refreshments are defrayed by the committee consisting of from four to six according to size of crowd. In the run of a year it will be found about the same as paying a weekly due. The supper committee is determined one week in advance, the program committee is arranged for three months at a time. The officers are elected for three months at a time, with power to succeed themselves. The memory verses are chosen by the president or one whom he designates and are typed on small pieces of paper, a master list being kept.

After three years we have seen some delightful religious experiences in this group. About 80 per cent of the group have joined the church as direct approach from this club. Three young men have gone into the ministry and are now in either college or seminary. The leader of the present group three years ago was a drunkard, today a fine Christian young man living a successful life. The soldiers from Fort Brady, a U. S. regular army post of some 500 officers and men are invited, and many of these boys tell the pastor that it is the only contact they have with a Christian home and how they delight to "Hog" the easy chairs—if they get a chance. If you have lived in a barrack you will know why.

This of course is part of our regular Young People's work and in no way supersedes or takes the place of the regular young people's group. This is closely related to that work although

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the two do not necessarily comprise the same personnel. The officers are separate of course and the activities in a social nature of the popular B. Y. P. U. has nothing to do with the fellowship club. The age limit is confined to senior in high school and above. The average age of the group would be about 22 years.

The superintendent of schools, George Malcolm, after addressing them upon the subject "Religion in the Public Schools" said to the pastor "I never knew that there was such a serious minded religious group in our city." The editor of the local paper, whose Christianity up to that time was very superficial, told the young people after seeing their faith, zeal and eagerness, "I'm going back to church to really work" and today he is teaching a large class of adults in the Methodist church in this city. The pastor's wife, also a minister, is the young people's sponsor.

LEGISLATURE GETS BINGO BILL

Albany—The legalizing of bingo has been put squarely before the Legislature here through a bill introduced by Assemblyman Aaron F. Goldstein, Brooklyn Democrat.

The measure includes religious organizations among a half dozen categories which would be permitted to hold bingo games or parties after obtaining a permit from the chief of

police, village or town clerk.

One requirement is that religious, fraternal, charitable, veterans', educational, volunteer fire and grange associations must have been in existence for two years prior to filing application for a permit.

The New York State Council of Churches, representing federated Protestantism, is understood to be opposed to attempts to "legalize" bingo.

NEW LUTHERAN PENSION PLAN ATTRACTS ONE-THIRD OF PASTORS

Chicago—One-third of the eligible pastors in the American Lutheran Church have signified their intention of subscribing to the new church pension scheme, it was announced here by the Rev. Walter A. Burzlaff, Chicago member of the Board of Pensions.

Regarded by actuaries as a good initial showing, the report of the Board of Pensions of the A. L. C. covering the first year of operation reveals that about 500 pastors have joined up.

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THEY SAY

In Which We Are 'Educated'

Editor, *Church Management*:

In your editorial for December, entitled "The Way of a Pacifist," you admit that Jesus would not bear arms. Yet you excuse us from following him in this matter of war and peace just because we fail to follow him completely in other matters (such as the ministry and publishing, etc.)! You then ask, "Why should the pacifist single out war as the one thing in which he (Jesus) must be the example and pattern?" It is cynical to say that war is the one thing in which the Christian pacifist tries to follow Jesus!

In the first place, you say that the way of the pacifist is hard, but seem to assume that the only pacifist is the Christian pacifist. In this you wrongly limit the cause of pacifism to religious groups. In the second place, even the realistic Christian pacifist today isn't a pacifist solely because of Jesus. That is a weak sort of pacifism, and indicates a misunderstanding of the person of Jesus. Constructive pacifism, worthy of the name, is grounded in (1), a knowledge of history; (2), a knowledge of the relation between ends and means; (3), a knowledge of the means of the growth, and destruction, of values; (4), and a sense of the personal worth of man. The pacifist, who starts with his traditional Christian heritage and with an understanding of life in terms of contemporary thought, analyzes war in the light of these four stated categories, and ends up with the person of Jesus as his ideal partly because Jesus' whole life and message was conceived of, and grew up out of, these same categories. Both find in the experience of life that value and that meaning which point beyond to a God who created life and goodness and values and goals dependent for their fulfillment upon means consistent with the end in view.

As to "a system which permits an individual to profit through the murder of his fellows while he keeps himself from any social responsibility which the situation involved," do you suggest that his social responsibility is but to conform to the powers that be? That is but a vest-pocket edition of fascism! You object to "a system which permits an individual to profit through the murder of his fellows." So does the pacifist. But the pacifist objects to the murder more than to the profiteering, though he admits that

the two are bound together. He believes that refusal to partake of the murder may ultimately crush the profiteering. And though he himself may be bound up inevitably in the system which causes war, he at least expresses his moral indignation of the whole system by refusing any participation in that war. And by so doing he believes he may ultimately destroy the causes of that war now in process, while at the same time inhibit the war resulting from those causes.

Herbert R. Loring,
Chicago, Ill.



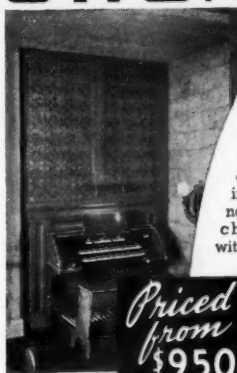
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DEUTERONOMY, 2

38 * But Jôsh'u-â the son of Nûn, 'which standeth before thee, he shall go in thither: "encourage him: for he shall cause Is'ra-el to inherit it.

B.C. 1491
• Num. 14.
30.
• Ex. 24. 13;
33. 11.
See 1 Sam.
16. 22.

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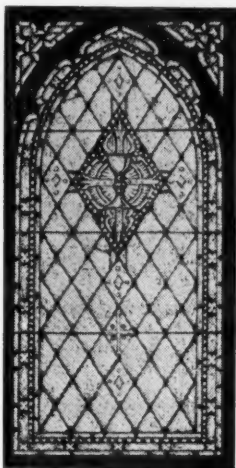


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In response to the requests from ministers who wish to use the cartoons, controlled by the Religious News Service, such as appear in the pages of *Church Management* we have made arrangements with the news service to sell the plates after we have used them. But one plate of each cartoon is available. The cost will be \$1.00. First come, first served. Plates purchased in this way must be used only in local parish publications, not in any commercialized paper. We have the plates on hand which have been used during the past twelve months. They may be secured under this plan by any who wish them.

CHURCH MANAGEMENT

Auditorium Building

Cleveland, Ohio

New Deal and Religion

(From page 247)

impossible task to enlarge the circle of giving. Most people have an exaggerated idea of the amount of money it takes to run a church. According to the figures of the United Stewardship Council the average daily gift of each member is a little less than four cents per day. That is a small item to pass around. Perhaps our churches will be better in the future because of the readjustment of the financial burden. It remains to be seen if the mass of members will support the churches. Our guess is that they will.

People who feel that churches can be supported only by the rich should study some of the smaller evangelistic groups. They are not distinguished by wealth. Yet the Seventh Day Adventist Church reports that its members contribute an average of fifty cents a week, each, for missionary purposes. That is more than the rich Presbyterians give for all purposes. The Free Methodist Church made up of poor congregations gives a per capita per year of \$33.50 for all purposes. The Mennonites give generously. If these groups can raise their much large giving from people of moderate means why should our older churches fear? Once we have enlarged the circle of giving, our churches should be in better shape. Perhaps some day we will thank the New Deal for making it necessary to spread the base of stewardship.

Is Anything Worth Fighting For?

THE movement on foot to remove the hymn "Onward Christian Soldiers" from our hymnals is indicative of the peace hysteria of the time. It corresponds with the war hysteria of days gone by which removed study of the German language from our schools and changed the names of many institutions of German heritage. Should this hysteria be carried much farther we will live under the delusion that nothing is worth fighting for.

If "Onward Christian Soldiers" should be liquidated there are others which must accompany it. "The son of God goes forth to war," is equally offensive. "Stand up, stand up for Jesus! Ye soldiers of the cross," bears the marks of militarism. "My soul be on thy guard," represents defensive preparations which must be distasteful to the pacifist. "Lead on, O King eternal! The day of march has come," is distinctly suggestive of military procedure. And what would you do with this: "Soldiers of Christ: arise, and put your armor

on."?

So one might go on to the point of exhaustion.

But if we are to eliminate the hymns which have a warlike spirit why not those which in other ways conflict with the modern social conscience? Christians are against long hours of labor. "Go, labor on, spend and be spent," should be destroyed. "Work for night is coming," should be revised. "O Jesus I have promised to serve thee to the end," expresses too much lengthened and concentrated service. "Hark the voice of Jesus saying, 'Who will go to work today,'" glorifies toil and should be eliminated. So while we are at it, let's have a lot of fun. Let's do a thorough job this time. Let's remove from the hymnal every line which would imply that our religion requires work, sacrifice, suffering or death. We shall still have "Jesus wants me for a sunbeam," and "Brighten the corner where you are."

"Rev." Dies Hard

THE ministers of Lansing, Michigan, have decided to do away with their title of "Rev." It is a good move. We never Rev'd anybody in *Church Management*. And we never gave them degrees. Some time the titles slipped through with a new proof reader. But not often. Good old American "Mr." is good enough for us, but "Dr." is not offensive when a writer or preacher has a doctorate.

It is an interesting story told by Dr. Lewis S. Mudge, for many years stated clerk of the General Assembly of the Presbyterian Church in the U. S. A. Once he was invited to give the commencement address in a small village in Pennsylvania. It was a combination commencement with all the trimmings. The principal introduced the valedictorian. It took ten or twelve minutes to tell of her home, her father and mother, her school experiences and achievements. About as much time was spent in introducing the salutatorian. Then came the introduction of the president of the board, the members, and others.

The speaker had noted all of these carefully and expected that when the speaker of the evening was introduced it would be a climatic effort on the part of the principal. Finally, at long last, the time came. The preacher waited.

The principal faced his audience.


"We shall now have a few words by Rev. Mudge," he said and sat down.

Rev. obliged.

Advertisers' Index

(From second cover)

	Page
L	
Lamb Studios, The J. & R.	297
Light and Life Press	270
M	
Maas Organ Co., Ltd.	271
Malz, C. M.—Windowphanie Co.	296
Marr Company, The David	270
McCarthy & Simon, Inc.	293
McShane Bell Foundry Co.	266
Meneely Bell Co.	270
Metal Sponge Sales Corp.	286
Midwest Specialty Co.	294
Montgomery Ward & Co.	265
Moore Co., E. R.	294
Morehouse Gorham Co.	263
N	
National Academic Cap & Gown Co.	281
National Religious Press, The	245
P	
Payne-Spiers Studios, Inc., The	297
Peabody Seating Co.	292
Pittsburgh Stained Glass Studios	297
Pittsburgh Typewriter & Supply Co.	287
Prince George Hotel	296
R	
Rangertone, Inc.	283
Redington & Co., J. P.	281, 292
Revell Co., Fleming H.	243, 296
Rings, W. R.	272
Rodeheaver Hall-Mack Co.	269
Royal Metal Mfg. Co.	268
S	
Schantz Sons & Co., A. J.	277
Seele Art Glass Co.	297
Standard School Equipment Co.	266
Stockton Press	277
Sundt Engineering Co.	271
Svoboda, Charles	3rd Cover
T	
Tabernacle Publishing Co.	270
Tablet & Ticket Co., The	3rd Cover
Thomas Communion Service Co.	294
Tralle, Henry E.	281
U	
United States Bronze Sign Co.	3rd Cover
V	
Veragraph Film Corp.	295
Vogel-Peterson Co., Inc.	285
W	
Ward Co., The C. E.	294
Webster Co., The	267
Westminster Press, The	246, 264, 269, 271
Wicks Organ Co.	295
Willett, Clark & Co.	294
Willsie Co., Paul A.	289
Winters Specialty Co., H. E.	283
Woolverton Printing Co.	266
Y	
Y. M. C. A. Motion Picture Bureau	295



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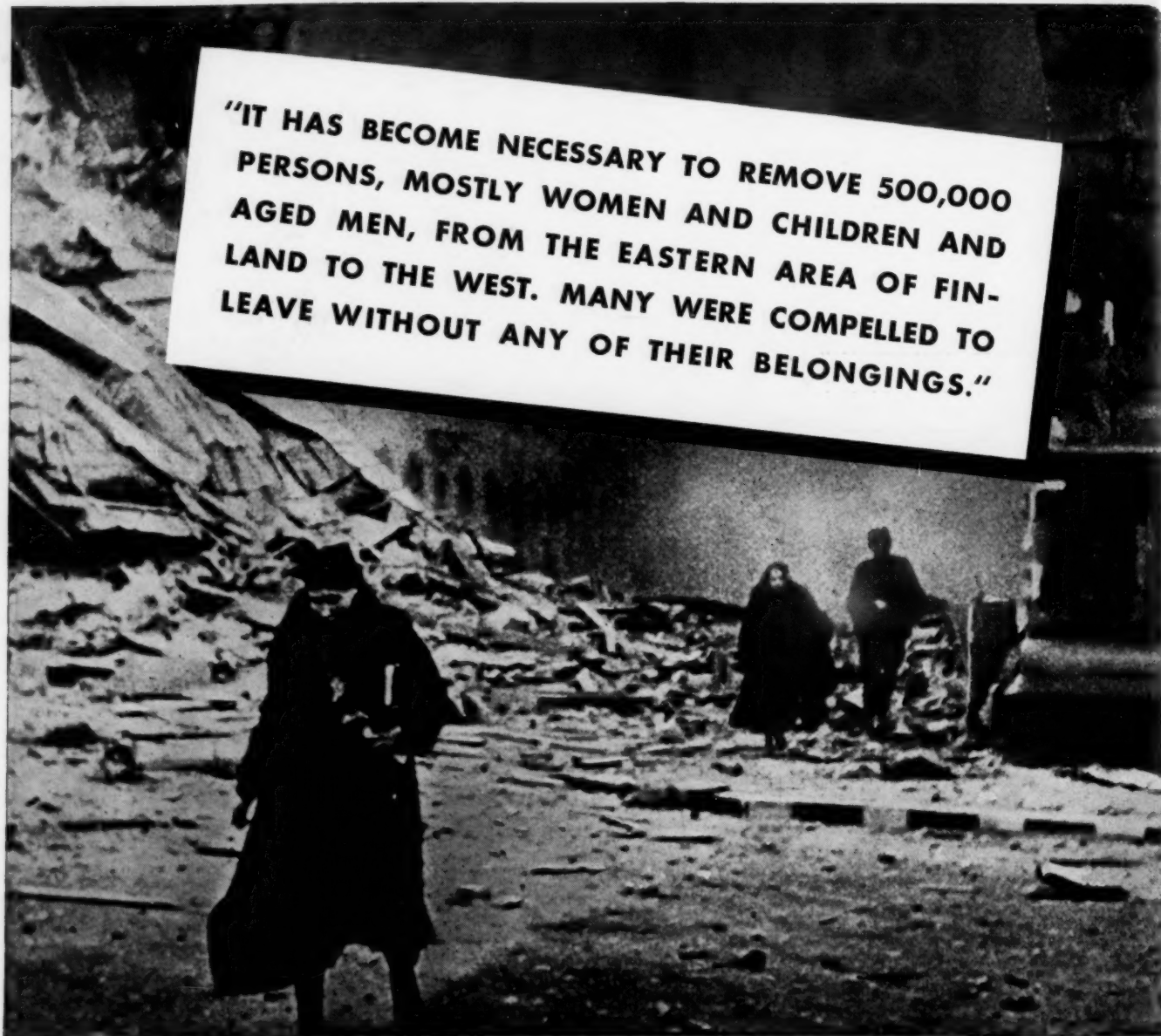
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